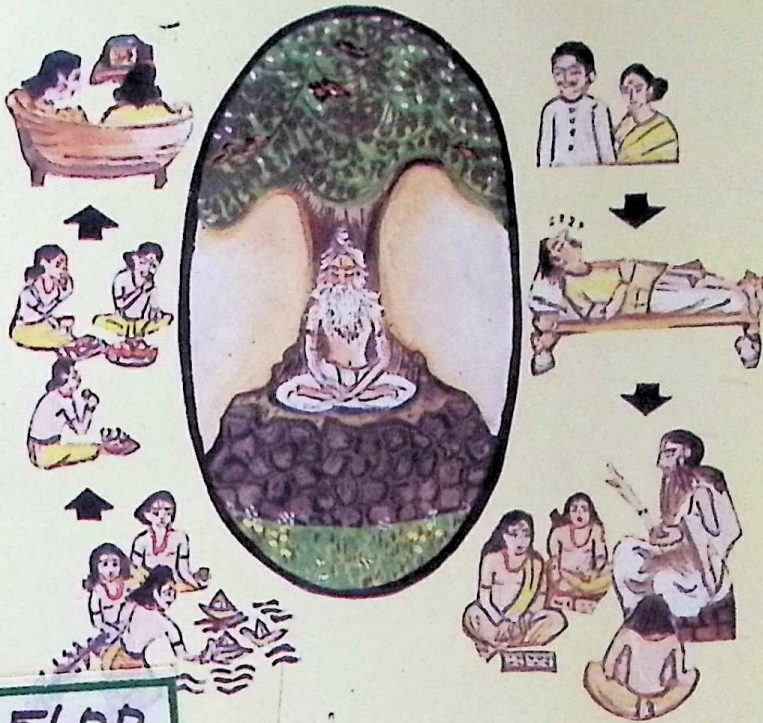


YOU ARE ABSOLUTE
HAPPINESS
(ब्रह्मानन्दे योगानन्दः - वेदान्तपञ्चदशी, ११)



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COMMENTARY
BY

SWAMI ŚUDDHABODHĀNANDA

YOU ARE ABSOLUTE HAPPINESS

ब्रह्मानन्दे योगानन्दः - वेदान्तपञ्चदशी, ११

BRAHMĀNANDE YOGĀNANDAḤ -
VEDĀNTA-PAÑCADAŚĪ, 11

COMMENTARY
BY

SWAMI ŚUDDHABODHĀNANDA

Swami Sakshatkritananda
with श्री नमो नारायणाय

श्री सुद्धाबोधानन्द

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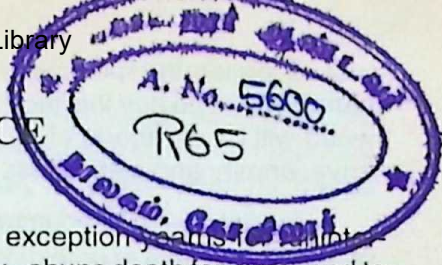
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PREFACE



Every human being without any exception, yearns for uninterrupted happiness, longs for immortality - shuns death for ever - and to have total knowledge of everything. Yet, efforts are seldom made to probe whether anyone has ever succeeded in fulfilling these dreams in life or to give a thought as to whether it is possible at all to achieve these goals with the existing known methods such as sense gratification employed by everyone. In fact, at no time anyone has totally succeeded in accomplishing the said three objectives through the universally accepted popular means. There are ample evidences all around to prove it. But the blind non-stop pursuit continues in the same direction as if there is no other solution for it. This is a great riddle as well as problem of life.

The cause of such a problem is the ignorance of everyone. The ignorance pertains to the true nature of *jīva* (me the individual), *jagat* (the entire Creation) and *Īśvara* (the Creator). Its remedy lies only in the correct knowledge of all these facets because any problem born of ignorance can be solved by true knowledge alone. Thus a thorough inquiry in the direction of search for knowing "Who am I", "From where have I come?", "Whither am I bound?", "What is happening in my mind?", "Who is the Creator and how am I related to HIM?", "What is the purpose of my existence here and now and what is the ultimate goal of this life?", and "How can I accomplish that goal before the fall of this human embodiment of mine?" - becomes indispensable. Quite commonly without heeding to such a call, surprisingly enough, all keep on inquiring in the opposite direction - "Who are you?", "Where are you from?", "What are you doing?", and "What is happening all over the world?"!

Vedānta is the body of knowledge that reveals the unifying true nature of the individual, the Creation and the Creator. It delves deep and thoroughly into the root cause of the problem of ignorance and provides the final solution. Vedānta reveals our real nature which is nothing but the ultimate happiness itself, free from mortality and unsullied by ignorance. Ignorance of this truth is the only cause of the suffering undergone by humanity. In general all true religions through their original tenets directly or indirectly aim at making the follower discover this single truth. This holds good for all human beings without

any exception irrespective of their religion, caste, creed, gender or nationality. The day this fact is realized by all mankind in general, the world will be an abode of peace, free from strife, hatred, hypocrisy, envy, enmity and selfishness.

Vedānta Pañcadaśī comprising fifteen chapters is one of the texts of Vedānta helpful in unfolding the body of knowledge about self. Its first chapter entitled: VEDĀNTA PAÑCADAŚĪ, CHAPTER-1, TATTVA-VIVEKA (DISCOVERING YOUR INNATE GREATNESS), was exhaustively commented upon by me earlier. The present book is a commentary on its eleventh chapter - BRAHMĀNANDE YOGĀNANDAḤ. It is the second in the series which has been chosen from Pañcadaśī to be commented upon. The focal point of analysis in this chapter is our deep sleep state experience while ascertaining our true nature of absolute happiness. Each chapter of Pañcadaśī deals with a topic completely. Yet, for a beginner the study of the above-mentioned exhaustive commentary on the first chapter can serve as a good primer in the understanding of this book. For the benefit of the readers an appendix summarizing the essence of the first ten chapters of Pañcadaśī has been added.

This commentary is not meant to be a sermon or a lecture. I have gained experience in teaching Vedānta to a sizeable group of elite students in Bombay for over a decade and a half. In these classes detailed and higher texts of Vedānta are taught imparting deeper insights. Besides, I have also experience of talking on Vedānta to large public gatherings. The commentary has naturally flown in a simple teaching style without any digression, eloquence or exuberance of mere academic dilations. More appropriately this is penning down of my own comprehension by which I am immensely benefited. This attempt is truly to share my own understanding with those who are genuinely interested in the study of Vedānta and thereby in their own upliftment. As a student of Vedānta, more often than not I had come across glossers' remark that they are writing the gloss for the sake of their "*buddhi-śuddhi*" - clarity of understanding - and not for any other purpose. At such times, I felt that it was only an expression of undue humility on their part. But, I now have realized the significance of their statement. An endeavour of this kind gives such an immense clarity and depth of meaning that at times remains veiled even after years of teaching. This has become the primary purpose in my writing commentaries on a few books on Vedānta. I hope that the ardent *mumukṣus* - seekers - who are only interested in reaching the final goal rather than the incidental trivial decorative distractions laid along the

path, will derive succour from these books.

More details regarding the text Vedānta Pañcadaśī and its authors etc. are given in the preface and the introduction to my commentary on its first chapter. However, for a ready reference certain extracts from that introduction are separately given here.

In this eleventh chapter many verses are an echo of the contents of a number of *Upaniṣads*. The original *Śruti mantras* are quoted in this commentary with necessary elaboration. Some repetition in such cases is unavoidable and proves the authenticity of what is told by the author of Pañcadaśī.

Wherever passages from *bhāṣya*-commentary of Ādi Śaṅkarācārya - are quoted, easily understandable translation has been given to establish the validity.

Sri Visweswar Trust is grateful to Srī Nālkur Srīpād Rāo of P.C.(I.) Ltd. for his voluntary donation to publish this book. In his septuagenarian age also, the service of humanity is his very life breath. I pray to *Īśvara* to bless him in every way and lead him to the highest goal of human life.

The cover illustration depicts the usual pleasure seeking pursuits of human beings. Through proper self-inquiry, such pursuits have to finally culminate in the absorption of the mind in the true nature of oneself which is bliss absolute.

Many of my students have rendered their services in different ways to make it possible to publish this book in this finished form. To thank them individually will be short of what they truly deserve. They have worked with an attitude of "*bhaktiṃ mayī parāṃ kṛtvā*" (B.G. 18-68) i.e. "We serve hereby the *Paramaguru* - *Īśvara* HIMSELF". Such a spirit of dedication itself will surely uplift them from this *saṃsāra* - the stifled existence.

I conclude by offering this book to the ONE from whom all knowledge ultimately begins and to whom it legitimately belongs.

"Oh Lord! I offer verily unto you, your own thing."

Bombay

Swami Śuddhabodhānanda

February 17, 1996

Extracts from the
“Introduction” to the Commentary on
Chapter I of PAÑCADAŚĪ

PRAKARAṆAGRANTHA

In literature, repetition is considered as a serious defect. **

It may be so in literature. But as for the teaching, repetition is unavoidable, because the teacher's main concern is to make the student understand whatever that is taught. Therefore repetition is necessary. At the same time one should also summarise the entire subject matter in a nutshell. So, for an effective teaching, both the elaboration and summarisation have to be employed. **

This method is all the more adopted in the teaching of Vedānta. ** The basic Vedāntic scriptures like *Upaniṣads*, *Bhagavadgītā* and *Brahmasūtra*, called also *Prasthānatrayī*, establish the Truth of the individual, the world and *Īśvara*. This is further elaborated in the *Prakaraṇa* treatises (*Prakaraṇagranthas*).

Generally *Prakaraṇagranthas* are translated as introductory Vedāntic treatises or texts, but they need not necessarily be so. ** more precisely the translation of *Prakaraṇagranthas* should be subject-wise or topic-wise treatises. They are defined as:

“ The learned people define the division of a treatise called *Prakaraṇa* as that which is related to a particular part (i.e. aspect) of *śāstra* (main treatise - scripture), but devoted to a purpose other than that of *śāstra*.”

A given *śāstra* unfolds all the aspects of the subject matter. As for Vedānta *śāstra*, the main topic is to unfold and establish the Truth along with the description of the persons to whom it is addressed, the means which one has to equip with, and the result that can be accomplished. If necessary, the other schools of thought are also refuted in the context. But it has no leisure to find out whether the *mumukṣu*, the one who strives for freedom from limitations, has understood it. There may

be some difficulty on the part of the *mumukṣu* in understanding it but *śāstras* have their own limits as to what topics they have to establish. On the contrary the *Prakaraṇa* treatises do cater to such needs which *śāstras* do not handle. While the subject matter of such treatises is based on the main *Vedāntic* text, they strive in particular to make the *mumukṣus* understand it more clearly taking into account their difficulties. They also develop the subject matter that is unfolded by *śāstras* with the help of reasoning and the author's own intimate experience - *svānubhava* - called *aparokṣānubhava*. Here the authors have enough elbow room which *śāstras* cannot afford. **

** ** **

More often than not, *mumukṣus* are not mature enough to grasp the truth unfolded in *Vedānta* for want of certain adjustments in one's personality. In such cases either the group of four qualifications - *sādhana catuṣṭaya saṃpatti* - may need revamping, or the indirect *sādhana* - means to develop the purity and steadiness of the mind - need to be recommended suiting to their mental texture. These may not be found in very great detail in the main texts. So the *prakaraṇa* treatises fulfil such demands also.

Further, these texts furnish the aids to take an effective *manana* - reflection - and *nididhyāsanam* - contemplation - which are indispensable after *śravaṇa* - self-inquiry. Thus they can also serve as the effective means to dwell on one's own real nature, which is the purpose of *Vedānta* and which alone is the only preoccupation of a completely eligible *mumukṣu* after *śravaṇa*.

** ** **

THE AUTHORS

Śrī Vidyāraṇya Muni is the co-author of this text. After the celebrated *Vedāntic* masters, Ādi Śaṅkarācārya and his immediate disciple Vārtikakāra Sureśvarācārya, the brightest luminary on the horizon of *Vedānta* is verily Śrī Vidyāraṇya Muni.

** ** **

The co-author is Śrī Bhāratīrtha who is also an independent author of many texts and *guru* of Vidyāraṇya Muni before his taking to *sannyāsa*. There is some difference of opinion as to the number of

chapters written by each. According to the majority including Rāmakṛṣṇa whose gloss on this text is well known, the first six chapters were written by Vidyāraṇya and the remaining nine by Bhāratīrtha. Swāmi Nīscaladās who has also commented upon this text opines that the first ten chapters are by Vidyāraṇya, whereas the last five belong to Bhāratīrtha.

** ** **

PAÑCADAŚĪ UNFOLDS ŚRUTI

All along in Pañcadaśī the attempt of both the authors is to unfold the truth contained in the *Upaniṣads* and not to propound something through mere reasoning. **

** ** **

THE WORD "PAÑCADAŚĪ"

The word "Pañcadaśī" can be resolved in two ways.

"The text which in itself has fifteen chapters, in the sense of 'matup' suffix, i.e. that which is endowed with. Finally the word takes a feminine suffix."

"A collection of ten plus five chapters as a numerical determinative compound. Here also it finally takes a feminine suffix."

In either case, it means a text that contains fifteen chapters. If so, does this not mean that any text on any subject having fifteen chapters can be called as Pañcadaśī? Certainly this being so, we have to specify it as "Vedānta Pañcadaśī". **

Sri Rāyaprolu Liṅgana Somayāji in his commentary on this text gives indirectly a novel interpretation of the word "Pañcadaśī". According to *Amarakośa* - a Sanskrit dictionary - the word "Pañcadaśī" means either the new moon or the full moon - *pakṣāntau pañcadaśyau*. In the present context the meaning - full moon - is taken and thereby through implied sense, the word "Pañcadaśī" is considered to mean moonlight. It is well known that moonlight is soothing and comforting in the night to those who are scorched by the heat of the sun during the day. Similarly the *mumukṣus* who plunge into Vedānta to discover the truth, in the beginning are faced with an uphill task of ascertaining the exact meaning which saps them away of their entire enthusiasm. They are no better than those who are parched in the scorching heat of summer. To such *mumukṣus* who are caught up in the heat of study of Vedānta

, this text Pañcadaśī serves as the moonlight, soothing them by an understandable mode of presentation of teaching to unfold the final purport. **

SAT, CIT, ĀNANDA - THREE SECTIONS

Some interpreters divide the fifteen chapters into three sections, viewing them as an exposition of *sat*, *cit* and *ānanda* aspects of oneself. Of course the authors have not done so. But it is only a viewpoint like dividing the *Bhagavadgītā* into three sections of six chapters each by presuming it to be the unfoldment of *tat tvam asi*. So according to these, the first five chapters - *Viveka Pañcaka* - are taken as the unfoldment of *sat*. The next five chapters - *Dīpa Pañcaka* - reveal the *cit*, whereas the last five - *Ānanda Pañcaka* - exhaust themselves in ascertaining *ānanda* as our real nature. As already told, this is just a way of looking at the text and one should not conclude that the other two aspects are not dealt with in the remaining sections.

Another greatness of this text is that though all the chapters are interconnected, each by itself presents an independent mode of inquiry which is self sufficient in ascertaining the Truth. A student who takes to the study of any particular chapter is not at a loss, only because the others have not been studied.

** ** **

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ABBREVIATIONS

Ab.U.	<i>Amṛtabindūpaniṣad</i>
Av.U.	<i>Avadhūtopaniṣad</i>
Ā.U.	<i>Ātmopaniṣad</i>
Ai.U.	<i>Aitareya Upaniṣad</i>
Bṛ.U.	<i>Bṛhadāraṇyakopaniṣad</i>
Bṛ.U.Vā.	<i>Bṛhadāraṇyakopaniṣad Vārtika</i>
B.G.	<i>Bhagavadgītā</i>
Ch.U.	<i>Chāndogya Upaniṣad</i>
Ī.U.	<i>Īsāvāsyopaniṣad</i>
Kṭ.U.	<i>Kāthopaniṣad</i>
K.U.	<i>Kenopaniṣad</i>
Mā.U.	<i>Māṇḍūkya Upaniṣad</i>
Mu.U.	<i>Muṇḍaka Upaniṣad</i>
Nṛ.U.Tā.U.	<i>Nṛsimha Uttara Tāpanīya Upaniṣad</i>
P.	<i>Pañcadaśī</i>
Pā.Sū.	<i>Pāṇinīya Sūtra</i>
Pā.Yo.	<i>Pātañjala Yogasūtra</i>
Pr.U.	<i>Praśnopaniṣad</i>
Śv. U.	<i>Śvetāśvataropaniṣad</i>
Sa.Su.	<i>Sanatsujātīyam</i>
Tai.U.	<i>Taittirīyopaniṣad</i>
T.T.U.	<i>Tripura Tāpinyupaniṣad</i>
Up.S.	<i>Upadeśa Sāhasrī</i>
Var.U.	<i>Varāhopaniṣad</i>
Vā.Vṛ.	<i>Vākya Vṛtti</i>

Key to Transliteration & Pronunciation of Sanskrit Letters

अ	a (<u>but</u>)	ट	ṭ (<u>start</u>)*	} tongue on upper palate
आ	ā (<u>master</u>)	ठ	ṭh (<u>anthill</u>)*	
इ	i (<u>it</u>)	ड	ḍ (<u>dart</u>)*	
ई	ī (<u>beet</u>)	ढ	ḍh (<u>godhead</u>)*	
उ	u (<u>put</u>)	ण	ṇ (<u>under</u>)*	
ऊ	ū (<u>pool</u>)	त	t (<u>thirst</u>)	} tongue on teeth
ऋ	ṛ (<u>rhythm</u>)*	थ	th (<u>thumb</u>)	
ए	e (<u>play</u>)	द	d (<u>father</u>)*	
ऐ	ai (<u>high</u>)	ध	dh (<u>breathe here</u>)*	
ओ	o (<u>toe</u>)	न	n (<u>numb</u>)*	
औ	au (<u>loud</u>)	प	p (<u>spin</u>)	
ॠ	ṁ - Anusvāra	फ	ph (<u>loophole</u>)*	
	(nasalization of preceding vowel) written like the dot above अ in अंशः	ब	b (<u>bin</u>)	
:	ḥ -Visarga	भ	bh (<u>abhor</u>)*	
	(aspiration of preceding vowel) written like the two dots after श in अंशः	म	m (<u>much</u>)	
क	k (<u>skate</u>)	य	y (<u>young</u>)	
ख	kh (<u>blockhead</u>)*	र	r (<u>drama</u>)	
ग	g (<u>gate</u>)	ल	l (<u>luck</u>)	
घ	gh (<u>log hut</u>)*	व	v (<u>in-between</u> <u>wile and vile</u>)	
ङ	ṅ (<u>sing</u>)	श	ś (<u>shove</u>)	
च	c (<u>chunk</u>)	ष	ṣ (<u>bushel</u>)	
छ	ch (<u>catch him</u>)*	स	s (<u>so</u>)	
ज	j (<u>John</u>)	ह	h (<u>hum</u>)	
झ	jh (<u>hedghehog</u>)*	क्ष	kṣa	
ञ	ñ (<u>bunch</u>)	ज्ञ	jña	

* There are no exact English equivalents for the letters listed with an asterisk.

May 1950

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INTRODUCTION

THE SOURCE OF HAPPINESS

All want to be forever happy. Yet never can anyone claim to be totally so for all the time even if there is access to all possible comforts. The sorrows always do accompany the body inevitably. All the known modes followed by the human beings to be happy, such as pursuing the sense enjoyments bring in their wake their own share of sorrows, diseases, confusions or tensions.

It is not possible for anyone to be happy all along in this transitory life to one's heart's content through known means and yet its seeking is never given up. Vedānta points out this folly that human beings commit. It also shows the infallible and irreplaceable path that leads to total and permanent happiness. For following such a path what is expected of us is to analyse with an unbiased and open mind into the existing methods of hunting happiness rather than taking them for granted. Along with that an inquiry into our real nature is indispensable to find out where we are mistaken in knowing ourselves. The truth that Vedānta reveals is that you are bliss absolute, or we can say you are absolute happiness. It is possible to discover this truth, provided you are ready to pursue the inquiry with an equally prepared mind. Considering the meaning of the words "bliss", "joy", "happiness" etc. as available in the English language, the word "bliss" refers to the perfect happiness or the highest happiness in comparison with the others. Yet the words "bliss" and "happiness" in this context do not mean any pleasure available via senses, happiness of serenity, or some experience of ecstasy, all of them being dependent on some external factors like the sense objects, senses and the mind. The specification "absolute" is therefore added to show that it is limitless and totally independent of any object, event or being. In Vedānta this is called *Paramānanda* or *Brahmānanda* which is self-existent, self-evident, non-dependent complete happiness free from all lacks and limitations. The word *ānanda* can also mean sense pleasure. Yet, the words *Param* and *Brahma* remove such limitations on account of sense objects etc. Thus the words *Paramānanda* and *Brahmānanda* reveal the absolute happiness.

The popular and universal belief is that the desired sense objects give us the happiness, but this is far from the actual fact. Happiness is not and cannot be the intrinsic nature of all those items which are commonly believed to be the sources of happiness. Such a statement may appear strange to those who do not inquire seriously into the basis of happiness and the elusive nature of the sense objects.

Take for instance a sweet dish. There are many who relish it; yet this cannot be a definite evidence to prove that happiness is an invariably inherent feature of that sweet. Many may not like it at all or may be averse to it. In the case of those who are diabetics even though they may like the sweets, the sweet content in their blood is high whereby its further addition by eating sweet becomes a cause of concern and tension for them. If happiness were truly the integral feature of the sweets, should they not be able to give happiness to all alike? It is also a common experience that the continued consumption of more and more quantity of sweets at a stretch without a break can cause nausea rather than increasing the joy. Even for a person who is very fond of them, the same holds good. To say that the law of diminishing returns is applicable also here is not wrong. Availability of desired things at a wrong time or in a wrong context or in a distressing mood is also incapable of conferring joy on us, leave alone their impotency when the senses are not in a fit condition. All these aspects are sufficient enough to conclude that happiness cannot be the intrinsic nature of sense objects. And yet, the question still remains to be answered as to why people universally pursue the sense objects for their pleasure and do get happiness to some extent even though attended by sorrows. This calls for a thorough investigation into the very process through which we become happy on sense indulgence.

Desire for anything stems forth from the concept that the desired item can give happiness to us. During the stage of having a desire there is some sort of unrest or unease in the mind. Any mental agitation does spell sorrow. When the desire gets fulfilled the procurement of the objects or indulging in them quieten the mind by eliminating the earlier cravings. A quiet mind is in a happy state. However, mind by itself cannot be happiness because by nature it is troublesome and is known to have pranks. It is the *caitanya* - pure awareness principle, our real nature, the absolute happiness - that gets reflected in a quiet mind giving the pleased disposition to the person. The *Śruti* also declares:

एतस्यैव आनन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ।

"All the other beings live upon an infinitesimal fraction of this very *Brahmānanda*". (Br. U. 4-3-32).

Being ignorant of this fact, coupled with our preconceived false notions about the sense objects, we wrongly conclude those objects to be the source of happiness. It is said that camels relish eating a particular variety of thorny bush, only to suffer from the ulcerated mouths for weeks thereafter. They cannot resist the temptation of enjoying the saline taste in their mouth. The taste actually comes from the blood oozing from their ulcerated mouths due to thorns, but camels mistake it to be from the bush. Human beings are no better either. Vedānta repeatedly appeals to us to discover directly our real nature which is the absolute bliss, and not to get penalised by the sorrows for the error of seeking happiness through the channels of sense objects.

VEDĀNTA PAÑCADAŚĪ

Pañcadaśī, a classical text on Vedānta, co-authored by Śrī Vidyāranya Muni and Śrī Bhārati Tīrtha, unfolds our real nature in an exhaustive and lucid manner. The truth of oneself is ascertained in its first chapter, *Tattva-Viveka*. It is further elaborated in the remaining fourteen chapters. Each chapter deals with different facets of the subject matter. The fifteen chapters are divided into the following three pentads.

I. *VIVEKA-PAÑCAKA* - The pentad on discrimination between the real and the false:

1. *Tattva-Viveka* - Analysis of the truth of oneself.
2. *Mahābhūta-Viveka* - Analysis of the five fundamental elements.
3. *Pañcakośa-Viveka* - Analysis of the five sheaths.
4. *Dvaita-Viveka* - Analysis of duality in the Creation.
5. *Mahāvākya-Viveka* - Analysis of *Mahāvākyas*.

II. *DĪPA-PAÑCAKA* - The pentad on light, i.e. *ātmā* - the knowledge principle. Or the pentad on lamps (which give the light of knowledge):

6. *Citra-dīpa* - The picture lamp.
7. *Tṛpti-dīpa* - The lamp of contentment.
8. *Kūṭastha-dīpa* - The lamp of *kūṭastha*.
9. *Dhyāna-dīpa* - The lamp of meditation.
10. *Nāṭaka-dīpa* - The theatre lamp.

(Vide Appendix for a summary of these ten chapters)

III. *ĀNANDA-PAÑCAKA* - The pentad on happiness which is *Brahmānanda* (the absolute bliss) viewed from different angles:

11. *Brahmānande Yogānandaḥ* - The bliss of *yoga* in *Brahmānanda* (i.e. *Brahmānanda* as the bliss of *yoga*).
12. *Brahmānande Ātmānandaḥ* - *Brahmānanda* as the bliss of *ātmā*.
13. *Brahmānande Advaitānandaḥ* - *Brahmānanda* as the non-dual bliss.
14. *Brahmānande Vidyānandaḥ* - *Brahmānanda* as the joy of self-knowledge.
15. *Brahmānande Viśayānandaḥ* - *Brahmānanda* as the sense pleasure.

BRAHMĀNANDE YOGĀNANDAḥ - THE ELEVENTH CHAPTER OF PAÑCADAŚĪ

A unique feature of Pañcadaśī is that each of its fifteen chapters though interconnected with the rest of the text is by itself an independent treatise unfolding our real nature from a particular aspect. The present book is devoted to the in-depth study of the eleventh chapter of Pañcadaśī called *Brahmānande Yogānandaḥ*. As already seen, the word *Brahmānanda* means the self-existent, self-evident absolute bliss that is the real nature of all the beings. In contrast the limited happiness is dependent on the sense objects, senses and the mind. The word *Brahmānanda* is resolved as follows:

ब्रह्म च असौ आनन्दश्च इति ब्रह्मानन्दः।

"That which is Brahman - the self-existent, self-evident and limitless pure awareness principle - and which is by itself the happiness, is called *Brahmānanda*."

There being oneness between the subject to be expounded and the treatise that expounds it, the *grantha* - the treatise - which unfolds *Brahmānanda* is also called so. The main topics of this chapter are, "*Brahmānanda* confers limitless ever existent happiness by the total destruction of all the sorrows", "the nature and different aspects of *Brahmānanda*", "an inquiry into the deep sleep to ascertain *Brahmānanda*", "the means of discovering *Brahmānanda*", "the description of *Brahmānanda* in *samādhi*", "the means of gaining *Brahmānanda* in the waking state", and "availability of *Brahmānanda* in

the dream". Before proceeding further it is desirable to know the context of *Ānanda-pañcaka* - the pentad of happiness, also called as *Brahmānanda grantha* - the treatise on *Brahmānanda* consisting of five chapters.

THE CONTEXT OF *BRAHMĀNANDA GRANTHA*

A reader who glances superficially at the five chapters on *Brahmānanda* may conclude that they are totally unconnected with the topics in the earlier ten chapters of *Pañcadaśī*. However, a careful scrutiny of their content would disclose their basis in the seventh chapter, *Tṛptidīpa* - the lamp of contentment.

Verses 251 to 298 of the seventh chapter describe in detail the *nirāṅkuṣā tṛpti* - the unfettered or absolute contentment of a *Brahmajñānī* - a person who has firm abidance in the knowledge of Brahman. It is not the finite and fettered contentment one gets on acquiring the desired things in life, but that sense of fulfilment or contentment which has no limitations whatsoever and is totally free from all the wants. It cannot be improved or increased any further. It is the grand finale, the *summum bonum* of life of one and all. The following few passages can reveal to some extent the idea of its grandeur:

साङ्कुशा विषयैस्तृप्तिरियं तृप्तिर्निरङ्कुशा ।
कृतं कृत्यं प्रापणीयं प्राप्तमित्येव तृप्यति ॥

"Contentment acquired through the sense objects is restrained. Whereas this contentment is boundless. Such person is verily contented because what should be done is done and what must be accomplished is accomplished." (P.7- 252)

कृतकृत्यतया तृप्तः प्राप्तप्राप्यतया पुनः ।

"(*Brahmajñānī*) is contented by the fulfilment of what is to be done (and) further contented by being the accomplisher of what is to be accomplished." (P.7-291; Av. U. 29)

धन्योऽहं धन्योऽहं नित्यं स्वात्मानमञ्जसा वेद्मि ।
धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ॥

"Directly I know my real nature all the time, (so) I am blessed! I am successful. *Brahmānanda* is distinctly evident to me, (so) I am

Further it is also proclaimed that this contentment is unparalleled in the Creation. (P.7-295; Av. U. 33)

The above description in no uncertain terms by a *Brahmajñānī* about the perfect contentment on discovery of *Brahmānanda* produces an expectancy in the minds of other *mumukṣus* - seekers - to know the exact nature of *Brahmānanda*. But it is only hinted there and not described fully. The other topics needed to be elaborated in that context and hence the author has waited to describe *Brahmānanda* till the end of the tenth chapter. If that topic of *Brahmānanda* was left out, the text would have remained incomplete. So the exact nature of *Brahmānanda* is analysed, precisely defined, and elaborated in chapters 11 to 15 to help the *mumukṣus* to discover it, provided they are mentally tuned up in the required manner. These five chapters collectively are thus called *Brahmānanda grantha*. Though they appear to be different, they are in fact, in link with the seventh chapter. It is in these chapters that the *Brahmānanda* mentioned in the seventh chapter is elaborated.

Some commentator has considered the context of these five chapters from a slightly different angle. In the tenth chapter the *mumukṣu* was told that the self-evident *ātmā* remains on its own when the cognition of all *dṛśyas* - all cognisable things which are false in nature - ceases to be there (*sarvagrahopasaṁśāntau*) (P. 10-24).

If one is unable to give up the cognition of the entire *dṛśyas*, it was further advised that refuge in the *antaḥkaraṇa* should be sought so as to appreciate *ātmā* there as *sākṣī caitanya* - the knowledge principle that illumines all its *vṛttis* (thoughts) arising therein (P. 10-26).

The author out of compassion helps those *mumukṣus* who strive in this direction by providing an easily comprehensible analysis of certain *vṛttis* of *antaḥkaraṇa* in these five chapters. This approach enables the *mumukṣus* to discover their real nature.

CLASSIFICATIONS OF ĀNANDA

In general the meaning of the word *ānanda* is happiness, irrespective of its facets or the immediate sources based on which it may be qualified in different ways. Yet, the final content of *ānanda* in its true nature is one and the same which is nothing but Brahman. For example, varieties of sweets having different names and forms have different ingredients, colours, flavours etc., but their content of

sweetness called sugar is the same in all. Similarly the Brahman which itself is absolute bliss manifests as varying types of happiness. In the present attempt to ascertain the exact nature of *Brahmānanda*, the author has classified the *ānanda* into three categories - *Brahmānanda*, *Vidyānanda* and *Viśayānanda* (P. 11-11). To begin with, *ānanda* has the following two broad classifications:

i) *Dhīvṛttirūpād anyah ānandaḥ* - The *ānanda* which is other than the one manifested through *antaḥkaraṇa vṛttis* - the thought channels. This is verily the *Brahmānanda* which is further viewed from its three facets separately for the sake of unfoldment as follows:

(a) *Yogānandaḥ* - Brahman the absolute bliss, as directly appreciated by a *Brahmajñānī* - the one who has knowledge of Brahman. The eleventh chapter elaborates this *ānanda*.

(b) *Ātmānandaḥ* - The bliss of *ātmā*, which forms the topic of the twelfth chapter.

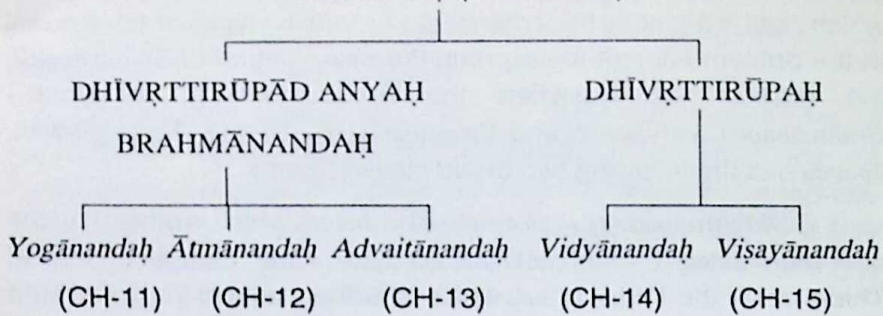
(c) *Advaitānandaḥ* - The non-dual bliss. The thirteenth chapter ascertains this aspect.

ii) *Dhīvṛttirūpaḥ ānandaḥ* - The *ānanda* manifested through the thought channels, is also of two types:

(d) *Vidyānandaḥ* - The joy of self-knowledge. The appreciation of *Brahmānanda* as *yogānanda*, *ātmānanda* and *advaitānanda* is without any objectification of duality and also is free from all thoughts, where there is total absence of *dṛśya*. In contrast when the same *jñānī* is perceiving the dual world, his joy with respect to various facets while interacting with the world, with the backdrop of self-knowledge all the time, is called *vidyānanda*. The fourteenth chapter deals with this subject.

(e) *Viśayānandaḥ* - The sense pleasure, which is discussed in the fifteenth chapter.

To conclude, *ānanda* is nothing but Brahman only. *Brahmānanda* alone is finally available as five types of *ānanda* discussed in the five chapters. The following chart can help us to have a clear idea of these classifications:



It should be noted that the author has used in these chapters many more terms to denote the different aspects of *Brahmānanda*. He has also improvised later the main three classifications of *ānanda* (P. 11-11) to make it more comprehensive. However, all these different types of *ānandas* can be grouped only in the three main classifications. This is clarified in the discussion on verse 87 of this text.

YOGA AS SELF-KNOWLEDGE

The word *yogānandaḥ* in the title of eleventh chapter refers to the *ānanda* which is directly appreciated by a *yogī*. A *yogī* is the one who has accomplished the *yoga*. Naturally the next question arises - "What is *yoga*, in this context?"

The main meaning of the word *yoga* is *abheda jñāna* - the knowledge of identity between *jīva* and Brahman. It is also called self-knowledge. Ādi Śaṅkarācārya comments on this word as: "According to ME (Lord Kṛṣṇa) *sāṅkhya* is *sannyāsa* with knowledge. That itself is *paramārtha yoga* - the main *yoga*." (B. G. *Bhāṣya* 5-6). This conforms to what Lord Kṛṣṇa himself has spoken earlier in *Bhagavadgītā*, "I taught this *yoga* to Lord Sun in the beginning of the Creation" (B. G. 4-1). The pronoun "this" refers to self-knowledge and *karmayoga* as taught in chapters two and three respectively of *Bhagavadgītā*. The same is elaborated in the commentary by Ādi Śaṅkarācārya as - "the *yoga* taught in the two chapters, characterised by the firm absorption of the mind in the knowledge of oneself, along with *sannyāsa* and which has *karmayoga* as its means" (B. G. *Bhāṣya* 4-1). Consider another statement of the Lord, "You will gain *yoga* when your *antaḥkaraṇa* free from all modifications is firmly absorbed in *samādhi* i.e. in *ātmā*" (B. G. 2-53). The word *samādhi* in that verse means *ātmā* only, as taught all along earlier, and not the *aṣṭāṅga yoga samādhi* without knowledge, which has not figured in the teaching till then.

Thus the word *yoga* primarily means self-knowledge alone and *yogānanda* is the absolute happiness directly experienced by a *Brahmajñānī*. It is verily one's *svarūpa* - the real nature. Unlike all the other experiences which constitute the trio of experiencer, experienced and experiencing, this experience is totally free from them because Brahman or *ātmā* being *svaprakāśa* - self-evident - itself is *anubhava svarūpa* - the one whose nature itself is experience. Therefore it does not need the agency of anything other than itself to experience, nor can it be available as *anubhāvya* - an object of experience as related to the experiencer. For the very same reason of being self-evident, Brahman or *ātmā* which is also *jñāpti svarūpa* - of the nature of knowledge principle - cannot be *jñeya* - an object of knowledge - as known by the *jñātā* (the knower). Whether we use the word "experience" or "knowledge" to describe the direct appreciation of Brahman, the limitations found in either of these two words when used in the common parlance, are bound to ascribe duality to that experience or knowledge. Yet we have no option but to use these very words with their known limitations, as speech cannot operate in the absence of duality. The author of *Pañcadaśī* has already pointed this out in the phrase *dvaitādrṣṭau na vāk vadet* - speech does not convey in the absence of duality (P. 7-184). So it is necessary that the words used in Vedānta are understood in the correct perspective through the teaching of a competent *ācārya* - a teacher.

YOGA AS KARMAYOGA AND AṢṬĀṄGA YOGA

Yoga secondarily means *karmayoga* or *aṣṭāṅga yoga*. "The *karmayoga* in accordance with the Veda is secondarily called *yoga* because it serves as an aid to gain the self-knowledge" (B. G. *Bhāṣya* 5-6). The ready mind which is indispensable to gain the self-knowledge can be accomplished by either *karmayoga* or *aṣṭāṅga yoga*, depending on the temperament of the seeker. The phrase *yogasamsiddhaḥ* used by Lord Kṛṣṇa to describe the person eligible to gain the knowledge applies to the one who has prepared the mind with the above means (B. G. 4-38). *Yoga* in that context is *karmayoga* and *samādhi yoga* (B. G. *Bhāṣya* 4-38). There the *samādhi* refers to *aṣṭāṅga yoga* and not to the state of total absorption of the mind in the self-knowledge because the role of *samādhi* in the context is as a means to gain the knowledge and not the end, the knowledge itself.

The *aṣṭāṅga yoga* as one of the techniques to prepare the mind is actually accepted by Vedānta. However, *yoga* philosophy, which

is akin to Sāṅkhya school of thought except that it has a different concept of *Īśvara*, is refuted by Vedānta. We find that this is pointed out by the following *Brahmasūtra*:

"By this (answer to Sāṅkhya) the *yoga* is refuted" (*Br. Sū.2-1-3*).

It should be kept in mind that only those aspects of that philosophy which contradict the Vedas are refuted. While commenting on the above aphorism, Ādi Śaṅkarācārya remarks: "Their refutation is because of their claim that liberation can be attained by Sāṅkhya philosophy or the path of *yoga* independent of Vedas. For, *Upaniṣads* reject anything other than the knowledge of identity (between *jīva* and Brahman) unfolded in the Vedas, as the means that can confer liberation. But the usefulness of those aspects of Sāṅkhya and *yoga* which are not opposed to the Vedas is verily accepted." (*Br. Sū. Bhāṣya 2-1-3*).

The aforesaid two secondary meanings of *yoga* cannot be applied to the word *yogānandaḥ* that is used in the title of the chapter *Brahmānande Yogānandaḥ* commented in this text.

We are now set to study in detail of the eleventh chapter *Brahmānanda* as the bliss of *yoga*.

YOU ARE ABSOLUTE HAPPINESS BRAHMĀNANDE YOGĀNANDAḥ

(Brahmānanda as the bliss of Yoga)

BRAHMĀNANDA DESTROYS ALL THE SORROWS

The author mentions the topic of this chapter first. Following the tradition of *Vedāntic* teaching and our culture based on *Sanātana Dharma*, the author offers the initial propitiatory prayers called *maṅgalācaraṇam* - an auspicious introduction in the form of a prayer for the successful culmination of the endeavour. It is done implicitly here through the suggestive meaning of the word *Brahmānanda*. The verse also highlights *prajñānam* - the purpose of the treatise - to enthuse the *jijñāsu* - the person, the seeker desirous of discovering the highest goal of life, the *mokṣa* (liberation) - to take to the pursuit in right earnest.

ब्रह्मानन्दं प्रवक्ष्यामि ज्ञाते तस्मिन्नशेषतः ।

ऐहिकामुष्मिकानर्थव्रातं हित्वा सुखायते ॥१॥

*brahmānandaṁ pravakṣyāmi jñāte tasminnāśeṣataḥ
aihikāmuṣmikanartha-vrātaṁ hitvā sukhāyate - (1)*

ब्रह्मानन्दं - the Brahman which is the absolute bliss प्रवक्ष्यामि - I shall explain तस्मिन् - when it ज्ञाते - is known ऐहिकामुष्मिकानर्थव्रातं - the hosts of sorrows here and hereafter हित्वा - having overcome (जिज्ञासुः - the seeker) सुखायते - experiences the (absolute) happiness. - (1)

1. I shall explain *Brahmānanda*. When it is known, the seeker having overcome the hosts of sorrows here and hereafter experiences the absolute happiness.

MAṅGALĀCARAṆA AND THE TOPIC OF THE TEXT

According to the *Śruti* (the Vedas), *Ānando Brahma* - *ānanda* is Brahman (Tai. U. 3-6) -, the *ānanda* in its true nature and Brahman are identical. It means *Brahmānanda* itself is Brahman. Generally what is in the mind itself is spoken through the words. When the author

speaks the word *Brahmānanda*, its appreciation which in itself is Brahman, is verily remembered by him. This remembrance serves as an indirect *maṅgalācaraṇa*, although not explicitly recorded.

Brahman alone is *maṅgala* - auspicious, the highest good - and everything other than it, is its polar opposite, namely, sorrow. It is said

अशुभानि निराचष्टे तनोति शुभसन्ततिम् ।
स्मृतिमात्रेण यत्पुंसां ब्रह्म तन्मङ्गलम् परम् ॥

"The Brahman, which by mere remembrance destroys the sorrows and confers the everlasting happiness to the individuals is the most exalted auspiciousness."

THE WHY OF GAINING *BRAHMĀNANDA*

Brahmānanda bestows two types of results.

a) Total cessation of the sorrow is the one. The *anarthavrāta* - the host of sorrows - can be *aihika* - pertaining to the present world during the life in the present embodiment. Or it can be *āmuṣmika* - belonging to the life hereafter, in the future embodiments. All the embodiments are invariably accompanied by sorrows in varying degrees. Ignorance of our real nature leads to erroneous identification of oneself with the embodiment which in turn breeds sorrows. Another popular term for it is *saṃsāra*. Discovery of *Brahmānanda* is the discovery of our real nature, Brahman. It destroys the self-ignorance, the root cause of *saṃsāra*. With it, all the sorrows in this life or hereafter are wiped out *aśeṣataḥ* - totally. The adverb *aśeṣataḥ* from the verse is applicable both to *hitvā* and to *jñāte*. When considered with *hitvā* it means complete destruction of all the sorrows. In the latter case the phrase *aśeṣataḥ jñāte* - i.e. when completely or thoroughly known - emphasises the *aparokṣa jñāna* - direct knowledge or the first hand discovery of oneself - in contrast to *parokṣa jñāna* - indirect knowledge or some information pertaining to oneself. This also excludes the possibility of mistaking the temporary delight born out of exposure to *Vedāntic śravaṇa* - inquiry - for the *Brahmānanda*.

b) The second result is the direct discovery of oneself to be verily the Brahman which is bliss absolute. The word *sukhāyate* - the

person experiences happiness - is derived from *sukha* - happiness - by adding a suffix *kyañ* in the sense of experience (*vedanāyāmarthe anubhave*) belonging to the grammatical subject, according to grammar (*Pā. Sū. 3-1-18*). Here the *sukha* is one's own real nature, the Brahman. And Brahman itself is self-evident *anubhavasvarūpa* - the one whose nature is experience itself. So *sukhāyate* means that the seeker becomes verily Brahman. Becoming Brahman is nothing but overcoming self-ignorance and the discovery of one's real nature as Brahman, limitless *ānanda* and not as a miserable *saṃsārī*.

The author's above statement is neither a tall claim far from reality, nor a speculation of a fertile imagination. It is a statement of fact. There are a number of unequivocal *Śruti* declarations to validate it. Vedas serve as the highest and final *pramāṇa* - the means of knowledge - in the Creation. Irrespective of our acceptance or rejection, the fact remains a fact. The truth does not alter nor can it ever be altered. From times immemorial innumerable great masters have themselves verified this truth. Based on *Taittirīya* and *Chāndogya Upaniṣads*, the second verse asserts the discovery of the absolute bliss and total destruction of sorrow by *Brahmajñāna*.

ब्रह्मवित् परमाप्नोति शोकं तरति चात्मवित् ।

रसो ब्रह्म रसं लब्ध्वाऽऽनन्दीभवति नान्यथा ॥२॥

brahmavit paramāpnoti śokaṃ tarati cātmavit

raso brahma rasaṃ labdhvānandībhavati nānyathā - (2)

ब्रह्मवित् - the knower of Brahman परम् - Brahman आप्नोति - attains च - and आत्मवित् - the knower of self शोकं - the sorrow तरति - crosses over (असौ - this *ātmā*) रसः - (is) the one whose nature is happiness रसं ब्रह्म - the Brahman whose nature is *ānanda* लब्ध्वा - having directly discovered आनन्दी - absolutely blissful भवति - becomes अन्यथा - otherwise न - not. - (2)

2. The knower of Brahman attains the Brahman. The knower of self crosses over the sorrowful *saṃsāra*. This *ātmā* is the one whose nature is happiness. Having directly discovered the Brahman whose nature is *ānanda*, one becomes absolutely blissful and not otherwise.

Brahmavit is the one who has gained the *aparokṣa jñāna* - direct knowledge of Brahman. Such a person attains the *param* - the

absolute *ānanda* - which is Brahman itself. *Brahmavidāpnoti param* is a declaration from *Taittirīyopaniṣad* (2-1). *Āpnoti* - attains - does not mean the accomplishment of something unaccomplished, but it is the discovery of one's real nature which is always the same Brahman even in the state of ignorance of oneself. It is directly knowing what one is in reality which is contrary to all the mistaken notions about oneself. Lord Kṛṣṇa equates the *Brahmaprāpti* - gaining of Brahman - to the *niṣṭhā* - the culmination or finale - of self-knowledge which is actually the firm abidance in that knowledge (B. G. 18-50).

In the seventh chapter of *Chāndogyaopaniṣad* we come across an episode of sage Nārada approaching Sanatkumāra, a sage of very high order, to achieve a total redressal of the sorrows of life. Nārada himself was already an extraordinarily accomplished person. He was very highly specialised in various branches of knowledge and skills such as the four Vedas, history, *Purāṇas*, grammar, the means of propitiating the manes, mathematics, the science of portents, chronology, the art of finding treasures, logics, moral science, etymology, prosody, techniques of performing various rituals and sacrifices, elemental science, archery, astrology, charm against snake poison, science of aromatics, dance, music, orchestral art, sculpture etc. Yet he was in sorrow, being afflicted by a sense of limitations and incompleteness.

The only ray of hope was the following scriptural statement that he had come across: *Ātmavit śokaṃ tarati* (Ch. U. 7-1-3). One who has the direct knowledge that *ātmā* - one's real nature - is identical with *bhūmā* - that which is free from limitations of time, space and objects or in other words Brahman alone - is the *ātmavit*. Such a person *tarati* (totally gets freed from) *śoka* - sorrows. The word *śoka* signifies the *saṃsāra* caused by self-ignorance.

From the *Taittirīya Śruti* statement referred to above, it may be concluded that perhaps the knower of Brahman can attain only Brahman, and not the absolute happiness. This is clarified in the second line of the verse based on the same *Upaniṣad*, that *ātmā* is verily *rasaḥ* - the one whose nature is nothing but happiness (Tai. U. 2-6). The second chapter of *Taittirīyopaniṣad* begins with the unfoldment of Brahman which is identical with *ātmā*. Later the same *ātmā* being not different from Brahman is shown as the very embodiment of *ānanda*, the *rasa*. Having discovered (*labdhvā*) this *rasa* which is itself the Brahman of the nature of absolute happiness, through the knowledge, "I am Brahman", the *jñānī* becomes *ānandī*

- absolutely blissful (Tai. U. 2-6). This state of happiness is due to appreciating our real nature that is happiness and not because of any sense pleasure.

Never can one really be happy with no limitations whatsoever, without gaining *Brahmajñāna*. This is brought out by the last phrase in the verse, *nānyathā* - not otherwise. By no means except the knowledge of identity between *ātmā* and Brahman, can one ever hope to be *ānandī* in the above mentioned sense. All the means, mundane or as enjoined by the Vedas, have to depend on something or the other including our bodies at the levels of both means and the end. It is impossible to get the limitless happiness through the means which themselves are transient by nature.

BRAHMAN IS THE ABODE OF FEARLESSNESS; DUALITY BREEDS FEAR

Through the *Śruti* passages referred to above, the total freedom from sorrows and discovery of absolute happiness in the wake of knowledge of one's real nature, were shown. Based on *Taittirīyopaniṣad* (2-7-1), it is now pointed out that ignorance gives rise to *saṃsāra* characterised by duality, fear and sorrows, whereas self-knowledge eliminates it.

**प्रतिष्ठां विन्दते स्वस्मिन् यदा स्यादथ सोऽभयः ।
कुरुतेऽस्मिन्नन्तरं चेदथ तस्य भयं भवेत् ॥३॥**

*pratiṣṭhāṃ vindate svasmin yadā syādatha sobhayaḥ
kurutesminnantaraṃ cedatha tasya bhayaṃ bhavet - (3)*

यदा - when (मुमुक्षुः - the seeker) स्वस्मिन् - in oneself प्रतिष्ठां - firm abidance विन्दते - gains अथ - then सः - he अभयः - fearless (i.e. liberated) स्यात् - becomes अस्मिन् - in this (non-dual Brahman) अन्तरं - division कुरुते चेत् - if he does (i.e. sees) अथ - then तस्य - his भयं - fear (i.e. sorrows of *saṃsāra*) भवेत् - remains. - (3)

3. When the seeker abides firmly in oneself, then he is liberated. If he sees divisions in the non-dual Brahman, then his sorrows of *saṃsāra* remain.

Yadā - when - refers to the state of self-knowledge. Gaining *pratiṣṭhā* - the firm abidance - in one's own self, the true I, which is identical with Brahman, is to get the mind absorbed in the knowledge

that "I am Brahman", without any doubts, vagueness or erroneous notion about one's true nature. *Bhaya* - fear - stems forth from *dvaita* - duality, i.e. presence of something other than oneself. *Bhaya* therefore signifies the characteristic sorrows of *saṃsāra*. *Abhaya* is a state of complete freedom from *bhaya*, called *mokṣa* - the liberation. This can only be Brahman. Thus, *abhayaḥ syāt* - becomes *abhaya* - means finally that this person so abides in oneself that he becomes Brahman, or to put in other words, he is a liberated person.

In contrast to this the ignorant person not knowing the non-dual Brahman as one's real nature, harbours the notions of *antara* - *bheda*, or divisions - such as "I am different from others, the Creation and *Īśvara*". Our preoccupation in the world of plurality by ascribing reality to it, further entrenches these notions. Even the least separateness that I am an *upāsaka* - a meditator - different from the *upāsya* - the meditated - is enough to keep the *saṃsāra* continued, because its root cause, the ignorance about oneself and consequent identification with the *anātmā* - not self, viz. the embodiment - remain intact. It is natural for such person to continue to be in the sorrowful *saṃsāra* which has been described here by the word *bhaya*.

The *Śruti*, supported by the direct discovery of great masters, declares - "When this seeker firmly gets rooted in this Brahman which is not an object of senses, bodiless, indescribable and uncaused, then he gains Brahman which is liberation. Further when the ignorant person sees even the slightest distinction in the non-dual Brahman, thereby alone he is assailed by *saṃsāra*" (Tai.U. 2-7-1).

To assert that the mistaken notion of duality is the source of fear or the *saṃsāra*, an instance of the mighty, but ignorant personalities is cited now from the same *Śruti* (Tai. U. 2-8).

वायुः सूर्यो वह्निरिन्द्रो मृत्युर्जन्मान्तरेऽन्तरम् ।
कृत्वा धर्मं विजानन्तोऽप्यस्माद्धीत्या चरन्ति हि ॥४॥

vāyuh sūryo vahnirindro mṛtyurjanmāntarentaram
kṛtvā dharmam vijānantopyasmādbhītyā caranti hi - (4)

वायुः - Lord Vāyu सूर्यः - Lord Sun वह्निः - Lord of Fire इन्द्रः - Lord Indra मृत्युः - Lord Yama (Lord of death) जन्मान्तरे - in past life धर्म - the *karmas* enjoined by the Vedas विजानन्तः अपि - even the performers (of

karmas) with due understanding अन्तरम् - division कृत्वा - having done (i.e. entertained) अस्मात् भीत्या - from the fear of this (Brahman) चरन्ति - engage in their functions हि - it is well known. - (4)

4. It is well known that the presiding deities Vāyu, Sun, Agni, Indra and Yama (were) the performers of *karmas* as enjoined by the Vedas, with due *upāsana*s also, in (their) past lives. Having nurtured the notion of division (even they) engage themselves in their respective functions because of the fear of Brahman.

The above five presiding deities are mighty in their power and have a sway over the world in the different phenomenal fields. Their present statuses are the outcome of appointment by *Īśvara*, as a result of their performance of great acts of sacrifice and *upāsana*s in their past lives. They are held in high esteem in the Creation by all. Yet, because they had no self-knowledge, the notion of duality was quite natural to them, to begin with, like the others. It brought them also under the purview of the laws of *karma*. This explains why they all discharge their present duties very diligently and meticulously without any break whatsoever as though afraid of *Īśvara*, the law giver. The fear of Brahman mentioned in the verse depicts their subordinate status to *Īśvara*. Their functioning capacity is due to the power delegated to them by *Īśvara* without which they would be totally impotent. In spite of their exalted positions they are verily in the realm of *saṃsāra* full of sorrows. These deities have gained self-knowledge subsequently. However, by the momentum of the *prārabdha karma* they will have no respite from their functions until their terms get over. No one can be free from limitations without discovering the identity between oneself and Brahman. The word *hi* in the verse shows the renown of this fact because we find similar declaration by Lord Yama himself in *Kāthopaniṣad* (2-6-3).

BRAHMAJÑĀNĪ IS FREE FROM FEAR AND REMORSE

The passages from *Upaniṣads* referred to so far, have not categorically mentioned that *Brahmānanda* destroys sorrows completely. Perhaps a novice who is not conversant with the *Śruti*'s style of teaching and its terminologies may question the veracity of the declaration that *Brahmānanda* can take away all sorrows. Not to leave any room for such doubt, the efficacy of *Brahmānanda* in destroying the sorrows, is stressed further.

आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन ।

एतमेव तपेन्नैषा चिन्ता कर्माग्निसंभृता ॥५॥

ānandaṃ brahmaṇo vidvān na bibheti kutaścana

etameva tapennaiṣā cintā karmāgni-sambhṛtā - (5)

ब्रह्मणः - of Brahma आनन्दं - happiness विद्वान् - the knower कुतश्चन - because of anything न बिभेति - does not fear एषा - this कर्माग्निसंभृता - produced by the fire like *karmas* चिन्ता - anxiety एतम् - to this (*Brahmajñānī*) न तपेत् एव - does not torment at all. - (5)

5. The knower of *Brahmānanda* is not afraid of anything. This anxiety produced by the fire like *karmas* - actions - does not at all torment this *Brahmajñānī*.

The happiness of Brahman is no attribute but the very nature of Brahman. The knower of *Brahmānanda* is a *Brahmajñānī* - the knower of Brahman - who has discovered oneself to be limitless *caitanya* - pure awareness principle - itself. There being nothing other than oneself, i.e. the Brahman, from the standpoint of the *jñānī*, there is nothing else that can induce fear in him. The world perceived by him is no more real for him. Its false nature is appreciated by him in the wake of self-knowledge. Only the ignorant person gets victimised by fear of duality because of one's false concept about *Īśvara*, one's own self and the world.

The *jñānī* is not afraid of the external world, being false in nature. Yet it might be understood that perhaps he may be full of remorse for omissions and commissions in carrying out *karmas*. This is not true. To the ignorant persons, the *karmas* can serve as the means to fulfil their desires for gains either here or hereafter. It can also help to accomplish *antahkaraṇaśuddhi* - a pure mind needed to gain self-knowledge. The *karmayoga*, wherein the *karmas* are done in dedication to *Īśvara* do purify the mind. The *karmayogī* destroys his *pāpas* - sins - by virtue of acts performed as enjoined by the scriptures coupled with the right attitude. But those who are prompted to act purely by their urge have to account separately for their sins as they cannot be nullified by their *puṇyas* - the result of righteous deeds. While performing *karmas*, the strict adherence to *dharma śāstras* - the scriptures that deal with do's and don'ts - is indispensable, though it is very difficult. Even Dharmarāja, the eldest brother of Pāṇḍavas, who had almost literally lived in accordance with *dharma* - the righteousness

- did commit a few mistakes. However, this is not to give a sanction to take to *adharma* - unrighteousness. The best thing of course is to go beyond both *dharma* and *adharma* by discovering one's own real nature.

As long as the *karmas* are inevitable, the remorse on account of doing the acts not to be done and not doing the acts to be done is inescapable due to one's own limitations. The duty-conscious person is afflicted by regrets like, "Why did I not take to *punya*? Why did I indulge in *pāpa*?" The *karmas* themselves become a source of constant anxiety and concern, and so, like fire, scorch the ignorant persons by producing anxiety which is described in this verse as *karmāgnisambhṛtā cintā*.

Brahmajñānīs do not have to opt for any *puruṣārtha* - accomplishment to be achieved - because of their achievement of the highest accomplishment. Therefore there is no need for them to take to any *karmas* for their own sake. In their vision, the past *pāpas* and *pūnyas* are also not separate from Brahman. The above-mentioned remorse thus has no basis in their case to inflict any anxiety.

The first line of this verse is as it is from *Taittirīyopaniṣad* (2-9-1) and the second line is its continuation presented in different words. The very same *mantra* also shows the reason why the *jñānī* is not afflicted by anxiety on account of *pāpa* and *punya*. This is stated in the next verse.

एवं विद्वान्कर्मणी द्वे हित्वाऽऽत्मानं स्मरेत्सदा ।
कृते च कर्मणी स्वात्मरूपेणैवैष पश्यति ॥६॥

evaṃ vidvāṅkarmaṇī dve hitvātmanāṃ smaret sadā
kṛte ca karmaṇī svātmarūpeṇaivaīṣa paśyati - (6)

एवं - thus विद्वान् - one who knows द्वे - both (good and bad) कर्मणी - the *karmas* हित्वा - having given up सदा - always आत्मानम् - *ātma* स्मरेत् - should contemplate (i.e. contemplates) च - and एषः - this person कृते - done कर्मणी - both actions स्वात्मरूपेण एव - verily of the nature of one's own *ātma* पश्यति - looks upon. - (6)

6. The one who knows thus, having given up both the good and bad actions, always contemplates on *ātma* and he looks upon both actions as verily of the nature of his own self.

Evam vidvān referred to here is the one who has discovered that his real nature is *ātmā*. He appreciates that his *ātmā* itself is the *ātmā* of all and it is identical with Brahman which is absolute bliss. For him now the *karmas* are of little avail. He knows it well that they are also the sources of sorrows. Because he does not need the *karmas*, the non-performance of them relieves him from all concern and anxiety which generally accompany them. Remorse following *karmas* is also not possible. It should be borne in mind in this context that by the word *karmas*, what is meant is only those by performing which the individual hopes to be happier than before. Bare minimum daily activities required to be carried out to sustain the body do not fall in this category. They have to be undertaken as long as the body lasts. The only preoccupation of the *Brahmajñānī* is to contemplate on *ātmā*. The words *sadā smaret* - should always contemplate - mean that this person always does so.

Even the results of past actions done in this life or past lives, i.e. the *pāpas* and *puṇyas*, do not matter to him. According to his vision even they have no separate existence apart from *ātmā* which alone is real and everything else though it appears to be present is false in nature. This is described in the second line of the verse that *jñānī* sees all the past good and bad *karmas* as verily of the nature of his own self. Those *karmas* are incapable of producing any future embodiments for him.

Though it was told very categorically that the *jñānī* has no anxiety on account of *karmas*, some people may not accept such statement for the following reasons:

a) Elsewhere in the Vedas it is stated that the *karmaphalas* unaccounted by the *jīva* do not get destroyed even after innumerable crores of *kalpas*, each *kalpa* being the span of a day of Brahmā (not Brahman) which is equivalent to one thousand times of 4.32 million human years.

b) It is not possible for anyone to know for oneself the countless *pāpas* and *puṇyas* earned in equally countless past lives.

On this basis to say that the *jñānī* has no concern for *karma* seems to be fallacious. Yes, this is true for an ignorant *jīva*, but not for a *jñānī*. The self-knowledge totally wipes out all the *karmaphalas* and their root cause. They have therefore no further scope to fructify

whatsoever. The *mantra* from *Muṇḍakopaniṣad* (2-2-8) is cited to prove the above fact.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥७॥

bhidyate hṛdayagranthiḥ chidyante sarvasaṃśayāḥ
kṣīyante cāsya karmāṇi tasmīn dṛṣṭe parāvare - (7)

तस्मिन्- when that परावरे - the Brahman which is both the cause and the effect दृष्टे - known अस्य - of this (*jñānī*) हृदयग्रन्थिः - the knot of heart भिद्यते - is destroyed सर्वसंशयाः - all the doubts छिद्यन्ते - are cleared च - and कर्माणि - the results of actions (*karmaphalas*) क्षीयन्ते - are eliminated. - (7)

7. When the Brahman which is both the cause and the effect is known, the knot of heart of this *jñānī* is destroyed, all the doubts are cleared and the *karmaphalas* are eliminated.

Param is the Brahman free from attributes. It is the very basis of the entire Creation. *Avaram* is the effect, from *Hiraṇyagarbha* - the macrocosmic subtle bodies - to the entire gross world. *Parāvaram* therefore means the Brahman which is both the cause and the effect. The *darśana* - knowledge - in the word *dṛṣṭe* - when known - is the direct discovery that "I am Brahman". In the wake of such knowledge the results that follow are -

i) The destruction of the knot of heart:

Firmly fastened *granthi* - knot - is very difficult to untie. To get rid of the mutual superimposition between *ātmā* and *hṛdaya* - the *antaḥkaraṇa* - is an extremely difficult task. That is what is implied by *hṛdaya-granthi*. It also means the multitudes of desires housed in the *antaḥkaraṇa* - the inner instrument. Some consider *avidyā* (self-ignorance), *kāma* (desires) and *karma* (actions), all put together as *hṛdaya-granthi*. Self-knowledge reveals *ātmā* - oneself - to be totally distinct from *antaḥkaraṇa* and desires therein, and it also exposes the false nature of *antaḥkaraṇa*. This is what is meant by the destruction of the knot of heart.

ii) All the doubts are clarified:

In the state of ignorance there are innumerable doubts about *ātmā*, *Īśvara* and the world. Is *ātmā* distinct from the body or identical

with it? Even if distinct, is *ātmā* the doer, experiencer or not? If not the doer etc. is *ātmā* identical with Brahman or different from it? In case of identity between the two, can its knowledge confer liberation independently or with *karmas* alone? All these and similar doubts are dispelled by the direct knowledge gained in accordance with the *Śruti*. Thus the knowledge of oneself becomes free from doubts, vagueness and errors.

iii) All the *karmas* of *jñānī* are destroyed:

All the accumulated *karmaphalas* belong to the *ahaṅkāra* - the erroneous "I" notion - who can continue to exist only when one is ignorant about one's own self. When the self-knowledge is gained, the *ahaṅkāra* and its cause, the ignorance, are destroyed. There is no existing entity to whom either the *sañcita-karmas* - accumulated results of past actions - or the *āgāmi karmas* - *karmaphalas* to fructify in future - can get attached. They all are rendered impotent to produce any future embodiments. The *prārabdha karmas* - *karmaphalas* which have already started yielding the result - get exhausted when the present embodiment comes to an end. All the *karmas* are thus destroyed whereby the momentum of transmigration is annulled. Lord Kṛṣṇa also says - "the fire of self-knowledge reduces all the *karmas* to ashes" (B. G. 4-37).

KNOWLEDGE ALONE CONFERS LIBERATION, AND NOT MERE KARMA OR KARMA COUPLED WITH KNOWLEDGE

Some people with their complacency towards the *karma* may still doubt its adverse nature that was depicted in verse five. Some others claim that liberation can be gained by *karmas* alone or simultaneous practice of *karma* and knowledge. They also support their view by citing some quotations from the *Śruti* and *Smṛti* as under:

1) "By performing *karma* indeed, should one wish to live here the full life span of hundred years. For a person, such as you who wants to live thus, there is no other way than this, whereby *karma* may not cling to you". (*Ī. U.* 2).

2) "The one who knows *vidyā* (knowledge) and *karma* to be practised simultaneously having crossed over the death in the form of lower tendencies, gains *amṛtatvam* (immortality) through *vidyā*". (*Ī. U.* 11).

3) "King Janaka etc. got the accomplishment by *karma* alone". (B.G. 3-20).

These wrong conclusions are born of either not understanding the context of above statements or improper understanding of some words used therein.

The advice in the first statement quoted above is given to an ignorant person who because of his immaturity is not suitably ready to gain self-knowledge. The non-clinging of *karma* mentioned here pertains to prohibited actions performed by one when not preoccupied with the right types of actions. The *mantra* does not state that liberation can be gained by *karma* alone.

The second statement also is meant for the ignorant persons only. The word *vidyā* in this context means only the *upāsana* - meditation - on a form. It does not refer to self-knowledge.

In that context, the word *amṛtam* also stands for the identity with the deity of *upāsana* and does not mean liberation.

The word "accomplishment" in the third quotation means the mental readiness to gain the knowledge, but it does not represent the actual self-knowledge. In fact the *Śruti* very categorically denies the role of *karmas* or *upāsana*s, either singly or together as the means of liberation and asserts that self-knowledge alone can liberate. To cite an example, "By knowing Brahman alone can one cross over the self-ignorance and the consequent bondage; there is no other path for liberation." (*Śv. U.* 6-15). This fact is explained in the next verse.

तमेव विद्वानत्येति मृत्युं पन्था न चेतः ।

ज्ञात्वा देवं पाशहानिः क्षीणैः क्लेशैर्न जन्मभाक् ॥८॥

tameva vidvānatyeti mṛtyuṃ panthā na cetarāḥ

jñātvā devaṃ pāśahāniḥ kṣīṇaiḥ kleśairna janmabhāk - (8)

तम् - him (Brahman) विद्वान् - the knower एवं - alone मृत्युं - the death (i. e. *saṃsāra*) अत्येति - crosses over इतरः - another पन्थाः - path न च - (is) not there देवं - Brahman ज्ञात्वा - having known पाशहानिः - the destruction of bondage (भवति - takes place) क्षीणैः - by the destroyed क्लेशैः - sufferings जन्मभाक् न (भवति) - (he) is not born. - (8)

8. The knower of Brahman alone crosses over the *saṃsāra*. There is no other path. Having known Brahman, the bondage is destroyed and he is not born due to the destruction of sufferings.

There is a clear-cut emphasis that self-knowledge alone can liberate. The other path refers either to mere performance of *karma* or *upāsana* or their simultaneous practice, or to self-knowledge along with either *karma* or *upāsana*. The bondage is due to the ignorance of our real nature. *Karmas* or *upāsana*s being the very products of ignorance can never destroy their cause, the very ignorance. Self-knowledge alone is totally opposed to ignorance and so cannot co-exist with *karma* or *upāsana*, being opposite in nature. Practising them together is not only impossible but also unwarranted. As light destroys darkness and thereby all the sorrows arising from darkness, self-knowledge alone can eliminate the ignorance and its resultant *saṃsāra*.

Jñātvā - having known - means gaining *aparokṣa jñāna* and having firm abidance therein. The *pāśas* - the fetters - of *jñānī* get totally destroyed. *Kāma* (desire), *krodha* (anger), *lobha* (greed), *moha* (erroneous concepts about everything), *maḍa* (conceit), and *matsara* (jealousy), all of them can be considered as the *pāśas*. They are also defined as *ghṛṇā* (aversion, and the word also means "compassion" according to *Amarakośa*), *śaṅkā* (doubt), *bhayam* (fear), *lajjā* (shyness), *jugupsā* (dislike), *kulam* (race), *jāti* (the status fixed by birth), and *śīlam* (tendency or habit) - (*Kulārṇava*, Ch-1). All the above-mentioned characteristics except doubt, confirm and entrench our identification with the embodiments and hence serve as fetters. Even though *Upaniṣads* unequivocally state that there is nothing other than Brahman, majority of the people entertain their own doubts about the declaration and do not care to investigate the truth.

Ghṛṇā - compassion - as a fetter can be definitely questioned. It is a trait that all should aspire for. For utterly selfish or self-centred persons, it will no doubt be a great virtue that can expand their vision beyond the boundaries of me and mine through love. Yet, this itself can become a subtle hindrance to a highly advanced seeker at the final stage of *sādhana* - the spiritual pursuit. The context should be properly understood lest it gives rise to wrong notions.

It will be useful, to begin with, to have an understanding of how aversion can be a fetter for the one who is set to discover one's own real nature (i.e. *ātmā*, Brahman) as the self of all. The one who hates others will create some pockets of aversion. This will deny the presence of Brahman, as the real nature of those who are hated. Hatred of anyone is directed unknowingly towards *Īśvara*, Brahman. Keeping this in view, the scriptures exhort all not to hate anyone,

whereby in due course of time they can become eligible to discover the higher truth.

Compassion is also recommended for the very same reason. However, the excessive degree of compassion for a given being does create its isolation from the rest inducing a limited vision opposite to that of totality, by having excessive attachment to the locus of such compassion. This becomes a hindrance. It denies the leisure and freedom to the mind to appreciate the truth that the ultimate reality, the basis of the entire Creation, is one and the same.

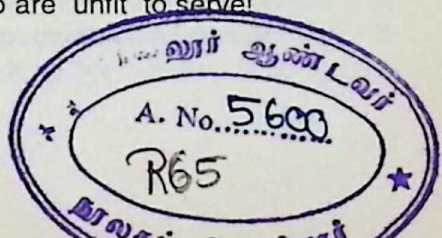
A glaring example to demonstrate this fact is that of Jaḍa Bharata. His excessive compassion towards a deer cub came in the way of his higher pursuit. He was an emperor who renounced his empire and spent his life in the forest performing penance. Once when he had been to a river for a bath, he saw a tiger pouncing upon a pregnant deer. The frightened deer delivered a cub before she died. Jaḍa Bharata took pity on the orphaned cub and started bringing it up. As a result his mind got preoccupied with the thought of the pretty cub and did not allow him to concentrate during meditation. While sitting for meditation, the cub used to come and rub its ears against him, whereupon he would fondle it. Thereafter whenever he sat for meditation, he expected the cub to come to him. The cub grew up subsequently and went out to graze. Whenever it did not return in time, he started worrying. Thus, this person who had sacrificed his empire for attaining the highest goal of life, while dying thought of only the deer and not of Brahman!

This does not mean that *Brahmajñānīs* are stony-hearted persons. In fact their hearts bleed for the suffering humanity. They alone can really be kind, but they have no misplaced sympathy. Rightly a Sanskrit saying describes their mind in the couplet -

वज्रादपि कठोराणि मृदूनि कुसुमादपि ।
लोकोत्तराणां चेतांसि कोहि विज्ञातुमर्हति ।।

“Who can indeed know the minds of the great masters which are harder than a diamond and softer than a flower?”

Real service to humanity is rendered by such great masters alone. It is also true that at times much of the human suffering is because of the services by those who are unfit to serve!



A more precise meaning of the word *pāśa* is given by the author himself in the verse as *kleśa*. According to Patañjali (*Pā. Yo. 2-3*) the five *kleśas* are -

- i) *Avidyā* - the ignorance of oneself, which is the cause of the remaining *kleśas*.
- ii) *Asmitā* - *Ahaṅkāra* or the identification with the embodiment which is mistaken as "I", though it is not so.
- iii) *Rāga* - Remembering the past pleasure, hankering for the same or similar pleasure and its means.
- iv) *Dveṣa* - Based on the past experience of sorrow, detesting the same and its means.
- v) *Abhiniveśa* - The fear of death that instinctively abides in everyone.

The total destruction of these fetters whether called *pāśa* or *kleśa*, is possible only by self-knowledge. One who has accomplished it, is naturally reborn no more, as the *karmaphalas* of the *jñānī* are wiped out by the knowledge.

RESULT OF *BRAHMAJÑĀNA* IS INFALLIBLE

There are some people who argue, after going through all the above passages of the *Śruti*, that the claim of total cessation of sorrows and gaining of the absolute bliss on knowing Brahman, is only a theoretical proposition enunciated by the *Śruti* and it cannot be a practical experience. They also point out that there are many who are considered to be *jñānīs* and yet are seen to be engrossed in the pursuit of acquiring the desired and avoiding the undesired things. However, this is not true in the case of those who have *aparokṣa jñāna* and firm abidance in it. It may be so for those who have only *parokṣa jñāna*. "A highly qualified seeker having got the direct self-knowledge, abandons the *saṃsāra* full of joys and sorrows by *adhyātmayogādhigama* - by making the mind get absorbed in *ātma* after withdrawing it from the sense objects", is the emphatic assertion of a *mantra* from *Kāthopaniṣad* (1-2-12). Its content is now narrated.

देवं मत्वा हर्षशोकौ जहात्यत्रैव धैर्यवान् ।
नैनं कृताकृते पुण्यपापे तापयतः क्वचित् ॥९॥

*devam matvā harṣaśokau jahātyatraiva dhairyavān
nainam kṛtākṛte puṇyapāpe tāpayataḥ kvacit - (9)*

धैर्यवान् - A well qualified seeker देवं - *ātmā* मत्वा - having known
 अत्र एव - here itself हर्षशोकौ - joys and sorrows जहाति - gives up एनं -
 to this person कृताकृते - done or not done पुण्यपापे - *puṇya* and *pāpa* न
 क्वचित् - never तापयतः - torment. - (9)

9. A well qualified seeker having known the *ātmā*, gives up the joys and sorrows here in this birth itself. The *puṇyas* and *pāpas* whether done or not do not torment this person.

Dhairya-vān - a composed person - signifies the seeker who is endowed with the qualifications like *sādhana-catuṣṭaya-sampatti* which are indispensable to gain the knowledge. The one whose mind is unruffled even in the presence of the causes that can induce joys and sorrows, also is said so. That which shines is *deva*. *Ātmā* is called *deva* because it is self-luminous knowledge principle itself. *Harṣa* - joy - and *śoka* - sorrow - are the characteristics of *saṃsāra*. Having got the knowledge of *ātmā* which is totally free from *saṃsāra* the hitherto mistaken notion that I am a limited creature called *saṃsārī* gets totally annihilated.

That the anxieties born of *karma* do not afflict a *jñānī* is told in general in the first line of this verse. A particular aspect of it is further described in the second line based on *Bṛhadāraṇyakopaniṣad* (4-4-22). In verse five, it was shown that the concern about *puṇyas* not accomplished, or *pāpas* earned does not bother the *jñānī*. Here it is brought to our notice that both *puṇya* earned and *pāpa* incurred do not become a source of *tāpa* - the mental agitations. Generally a common person exults in accomplishing *puṇyas* and sinks when it is unaccomplished. On the contrary by the sins not committed the individual is elated, but dejected when they are committed. After all, the elation or dejection are reactions in the mind. Both *puṇya* and *pāpa* cannot arouse such response on a *Brahmajñānī* whose vision is fixed in Brahman, which is totally free from all such changes.

If the above-mentioned scriptural passages are the only ones which speak of the twofold gain of a *Brahmajñānī*, some may brush them aside as a few stray statements possibly meant to convey something other than the literal meaning, in voluminous *Vedāntic* literature. Besides, from the analytical standpoint, *abhyāsa* - a repeated assertion - is required as a mark to establish this fact. While this is so, there are any number of scriptural declarations throughout *Vedāntic* literature which proclaim all along the result of *Brahmajñāna*.

The author has not cited all the sentences, only for not increasing the volume of the text unnecessarily. However, mention of this is made in the next verse to remove any misgivings on this score.

इत्यादिश्रुतयो बह्व्यः पुराणैः स्मृतिभिः सह।
ब्रह्मज्ञानेऽनर्थहानिमानन्दं चाप्यघोषयन्॥१०॥

*ityādiśrutayo bahvyah purāṇaiḥ smṛtibhiḥ saha
brahmajñānēnarthahānīmānandaṁ cāpyaghoṣayan - (10)*

इत्यादि - these and so forth बह्व्यः - many श्रुतयः - passages of the Vedas पुराणैः स्मृतिभिः सह - along with *Purāṇas* and *Smṛtis* ब्रह्मज्ञाने - on gaining *Brahmajñāna* अनर्थहानिम् - cessation of sorrows च - and आनन्दं अपि - (acquisition of) bliss also अघोषयन् - have proclaimed. - (10)

10. These and many other *Vedic* passages along with *Purāṇas* and *Smṛtis* have proclaimed the cessation of sorrows and the acquisition of bliss on gaining *Brahmajñāna*.

A few of the following *Śruti* quotations can be mentioned here as examples that speak of the result of *Brahmajñāna*.

"If the knowledge of Brahman is gained here in this life, then the purpose of human life is accomplished. If it is not gained, then there is endless disaster" (*K.U.* 2-5).

"Those who know this Brahman become immortal. In contrast the others who are ignorant get sorrow alone" (*Śv.U.* 3-10).

"Among the presiding deities those who got the knowledge of Brahman, became verily that. So was the case with those sages and human beings also who knew Brahman" (*Br. U.* 1-4-10).

"Having known Brahman one gets totally freed from *saṃsāra* characterised by death" (*Kṛ.U.* 1-3-15).

Such statements are also found in both *Purāṇas* and *Smṛtis*.

The unequivocal purport of all such passages is told in the second line of the verse viz. *Brahmajñānī* gets freed totally from the *saṃsāra* which is nothing but sorrows and discovers oneself to be *Brahmānanda* - the absolute bliss.

THREE KINDS OF ĀNANDA AND THE NATURE OF BRAHMĀNANDA

THREE KINDS OF ĀNANDA

Brahmānanda is a composite word made up of two words "Brahman" and *ānanda*. Being ignorant of the exact sense in which the Śruti uses the term *Brahmānanda*, some mistake the word "Brahman" as an adjective to "*ānanda*". Thereby they conclude that there must be other types of *ānanda*. If so the questions arise, "How many kinds of *ānandas* are there? What is the nature of *ānanda*?" Accepting the query at its face value, the divisions of *ānanda* are narrated only to ascertain the exact nature of *Brahmānanda* thereafter.

आनन्दस्त्रिविधो ब्रह्मानन्दो विद्यासुखं तथा ।
विषयानन्द इत्यादौ ब्रह्मानन्दो विविच्यते ॥ ११॥

*ānandastrividho brahmānando vidyāsukhaṁ tathā
viṣayānanda ityādaū brahmānando vivicyate - (11)*

ब्रह्मानन्दः - the absolute bliss विद्यासुखं - the joy of self-knowledge (*vidyānanda*) तथा - so also विषयानन्दः - the sense pleasure इति - thus आनन्दः - happiness त्रिविधः - (is) threefold आदौ - in the beginning ब्रह्मानन्दः - *Brahmānanda* विविच्यते - is ascertained. - (11)

11. "*Brahmānanda*, *vidyānanda*, so also *viṣayānanda*", constitute the threefold *ānanda*. *Brahmānanda* is ascertained in the beginning.

Yogānanda, *ātmānanda* and *advaitānanda* as shown in the Introduction, are included in *Brahmānanda* as the sub-divisions. So the above-mentioned three classifications of *ānanda* hold good. The present classification is adequate enough to begin with the inquiry. After educating the student further, it will be improved upon later to make it wider in its application. Actually the *Brahmānanda* is nothing but Brahman whose nature itself is absolute *ānanda*. It is the very source of all kinds of *ānandas* and so is ascertained first.

The analysis of *Brahmānanda* is undertaken now from different angles. It focuses the inquiry on different facets of *Brahmānanda*. First of all the very nature of Brahman as *ānanda* is presented, based on the *Śruti*. The next two verses show this by giving the gist of *Bhṛguvalli*, the third chapter of *Taittirīyopaniṣad*.

भृगुः पुत्रः पितुः श्रुत्वा वरुणाद्ब्रह्मलक्षणम्।

अन्नप्राणमनोबुद्धीस्त्यक्त्वाऽऽनन्दं विजज्ञिवान्॥१२॥

bhṛguḥ putraḥ pituḥ śrutvā varunād brahmalakṣaṇam

anna-prāṇa-mano-buddhīstyaktvānandaṁ vijajñivān - (12)

पुत्रः- the son भृगुः - (called) Bhṛgu पितुः - from the father वरुणात् - from Varuṇa ब्रह्मलक्षणम् - the definition of Brahman श्रुत्वा - having heard अन्नप्राणमनोबुद्धीः - the sheaths made of food, vital air, mind and intellect त्यक्त्वा - having discarded (as not Brahman) आनन्दं - the *ānanda* विजज्ञिवान् - understood (as Brahman). - (12).

12. The son called Bhṛgu, having heard from the father Varuṇa the definition of Brahman, understood the *ānanda* as Brahman (after) having discarded the sheaths made of food, vital air, mind and intellect as not Brahman.

Bhṛgu requested his father Varuṇa to impart to him the knowledge of Brahman. The father perhaps knew that the mind of the son was not totally ready as yet. Instead of unfolding the nature of Brahman directly to his dear son, he first gave the indirect clues to make him probe deeper, which would enable his mind to be ready to discover Brahman. He taught, "*Annam* (food or physical body), *prāṇaḥ* (vital airs), *cakṣuḥ* (the eye), *śrotram* (the ear), *manaḥ* (the mind) and *vāk* (the speech) are the loci where Brahman is to be inquired into. For, Brahman is that from which all the living beings are born, by which they live and grow after being born, and in which they merge when destroyed." In other words, Brahman is defined as that principle which is the ultimate basis of all the living beings and hence never given up during birth, existence and destruction. The physical body, vital airs, and other aspects of embodiments are inert by themselves. They serve as the loci wherein the presence of *caitanya* - the pure awareness - which itself is Brahman, can be ascertained at the

individual level. *Annam* and the rest mentioned by Varuṇa also represent the sheaths of food, vital air, mind, intellect and bliss. As a sheath covers the thing in it from our sight, these five sheaths obstruct the knowledge of our real I. The notion of taking the sheaths themselves to be "I", is a universal mistake.

Bhṛgu having received the advice from the father retired to a secluded place to reflect upon the teaching to ascertain the exact nature of Brahman. First, he concluded that food is Brahman, as it fits in the definition of Brahman. He exulted at his discovery, only to get disappointed very soon. He found that food cannot be Brahman, because it is born depending on many factors and is destructible. Unable to make any headway, he returned to his father requesting him to teach again.

Varuṇa asked him to continue his *tapas* - reflection - exhorting him that *tapas* alone is Brahman in the sense that, when properly followed it definitely leads to the discovery of Brahman. Bhṛgu took leave of his father to probe again. He concluded in each of the subsequent steps that the vital air sheath, the mental sheath and the intellectual sheath, respectively, is Brahman. However, he realized that none of these could be Brahman because they are also born and subject to destruction. At every stage he returned to his father for further guidance, and Varuṇa repeatedly highlighted *manana* - reflection - alone as *tapas* and encouraged him to continue his inquiry. Thereafter Bhṛgu concluded that the bliss sheath is the cause of the intellectual sheath. Yet, knowing it to be inert and synonymous with ignorance, he did not mistake it for Brahman.

Due to readiness of the mind he had acquired by then, finally he could discover, "The *caitanya* - pure awareness - is the basis of everything including the bliss sheath, and yet it is independent of them all." All the sorrows patently belong to the five sheaths. It is latent in the bliss sheath which itself is the cause of the rest. In sleep which is the exclusive manifestation of the bliss sheath, there is *ānanda* which is the very nature of *caitanya*, the Brahman and is not born of anything else. Thus Bhṛgu discovered *ānanda*, and not the sheaths of *anna*, *prāṇa*, *mana* and *buddhi*, to be Brahman.

Thereafter how exactly did Bhṛgu apply the definition of Brahman to *ānanda* is told in the same *Upaniṣad* (Tai.U. 3-6). It is as follows:

आनन्दादेव भूतानि जायन्ते तेन जीवनम्।

तेषां लयश्च तत्रातो ब्रह्मानन्दो न संशयः ॥१३॥

ānandādeva bhūtāni jāyante tena jīvanam

teṣāṃ layaśca tatrāto brahmānando na saṁśayaḥ - (13)

भूतानि - the living beings आनन्दादेव - from ānanda alone जायन्ते - are born तेन - by that (ānanda) जीवनम् - (is their) existence च - and तेषां - their लयः - dissolution तत्र - into that (Brahman) अतः - therefore आनन्दः - the ānanda ब्रह्म - (is) Brahman (अत्र - as to this) संशयः - the doubt न (कर्तव्यः) - (should) not (be entertained). - (13)

13. The living beings are born from ānanda alone. They exist because of it and their dissolution also is into it. Therefore ānanda is Brahman. No doubt should be entertained in this respect.

The embodiments of all the living beings are made of the five great elements, viz. space, air, fire, water and earth. All of these are born from the *caitanya*, Brahman, and exist because of it alone. The *sphuraṇa* - the knowledge aspect - and ānanda in all the living beings are nothing but the nature of the same *caitanya* alone. All the sorrows are in the realm of the Creation and so *caitanya* is totally free from them. The *caitanya*, which is ānanda, and which is Brahman itself, is the very basis of the birth, existence and dissolution of all the living beings. This was discovered by Bhṛgu about Brahman based on inquiry conducted in accordance with the guidelines given by his father. The *Śruti* confirms it to be correct.

BHŪMĀ IS BRAHMĀNANDA

After showing the nature of Brahman to be ānanda as unfolded in *Taittirīyopaniṣad*, the author now consolidates it in the next eight verses, by giving a brief account of the teaching of Sage Sanatkumāra to Nārada as found in *Chāndogyopaniṣad* (Chapter-7).

भूतोत्पत्तेः पुरा भूमा त्रिपुटीद्वैतवर्जनात्।

ज्ञातृज्ञानज्ञेयरूपा त्रिपुटी प्रलये हि नो ॥१४॥

bhūtotpatteḥ purā bhūmā tripuṭīdvaitavarjanāt

jñātr-jñāna-jñeya-rūpā tripuṭī pralaye hi no - (14)

भूतोत्पत्तेः पुरा - before the Creation त्रिपुटीद्वैतवर्जनात् - because of the absence of duality in triple form भूमा - limitless (Brahman) (आसीत् - was there) प्रलये - in the universal destruction ज्ञातृज्ञानज्ञेयरूपा - of the nature of knower, knowledge and known त्रिपुटी - the triple form नो हि - certainly was not there. - (14)

14. Because of the absence of duality in triple form, there was limitless Brahman before the Creation. Certainly there was no triple form of the nature of knower, knowledge and known, in the universal destruction.

Bhūtotpatti is the birth of the entire Creation comprising *bhūtas* - all that is born. The five great elements, their products and all the living beings, together are called *bhūtas*. In the earlier verse, because of the reference to the individual embodiments, the meaning of the word *bhūta* was restricted to living beings only. Before the Creation, there was no duality. It is characterised by *tripuṭī* - triple form. The examples of the three forms are: the knower, knowledge, and the known; the experiencer, experience, and the experienced; or the doer, doing, and the done. *Paṭa* means a form or a cover. *Tripuṭī* is the group of three forms as mentioned above. That division itself constitutes the *dvaita* - the duality - which brings in limitations.

The entire Creation characterised by *tripuṭī* and thereby duality is falsely superimposed on the Brahman - pure awareness - which is actually its basis. Therefore before the Creation, the pure awareness free from all the limitations of time, space and objects, alone exists. This limitless Brahman is *bhūmā* - the limitless - as opposed to *alpam* - the limited. *Bhūmā* is synonymous to Brahman.

The evidence of absence of duality before the Creation is given on the basis of the absence at the *pralaya* - the universal destruction. *Pralaya* is the destruction of all that is created as duality. It is true that we have no direct means to verify the nature of the state of *pralaya* and have to depend only on the *pramāṇa* of Vedas to know it. However, we can infer it based on our daily experience of sleep which is a short-term *pralaya* at the individual level. In sleep the triple form of the knower, knowledge of a given thing and the known - a manifestation of duality - is absent. So is the case with the universal destruction. The word *hi* in the verse is to emphasise that this is a very well known fact in the Vedas. This verse also implies that *bhūmā* - the limitless Brahman - which is free from *tripuṭī* can never become an object of someone's knowledge.

The nature of the triple form consisting of *jñātā*, *jñānam* and *jñeya* is described now.

विज्ञानमय उत्पन्नो ज्ञाता ज्ञानं मनोमयः ।

ज्ञेयाः शब्दादयो नैतत् त्रयमुत्पत्तितः पुरा ॥१५॥

viññānamaya utpanno jñātā jñānaṃ manomayaḥ

jñeyāḥ śabdādayo naitat trayamutpattitah purā - (15)

उत्पन्नः - born (of Brahman) विज्ञानमयः - the *jīva* ज्ञाता - (is) the knower
मनोमयः - pure awareness reflected in the mind ज्ञानं - (is) the knowledge
शब्दादयः - sound etc. ज्ञेयाः - (are) the known एतत् - this त्रयम् - triple उत्पत्तितः
पुरा - before the Creation न (अस्ति) - (is) not (there). - (15)

15. The *jīva*, born of Brahman is the knower. The pure awareness reflected in the mind is the knowledge. The sense objects sound etc. are the known. This triple (form) does not exist before the Creation.

a) *Jñātā* - the knower:

Ātmā - the pure awareness identified with a given embodiment - is called *jīva* - the individual. The erroneous identification originates at the level of the decision making faculty called *viññānamaya kośa* - the intellectual sheath. The *jīva* therefore interacts in the world as the knower, experiencer, doer, enjoyer, sufferer, "I am happy", "I am sorrowful", "I am elated", "I am dejected", and so on. In short "I am a *samsārī jīva*". All these wrong notions are caused by the ignorance of one's own real nature and the consequent fundamental error of identifying with the embodiment. This is effected by *viññānamaya kośa*. Hence *jñātā* - the knower - is aptly called *viññānamayaḥ*.

The *jīva* in essence is verily Brahman and yet appears to be different from it because of his identification with the embodiment at individual level. It is like a spark appearing to be different from the main fire, though in essence it is only fire. The *jīva* is described as *utpannaḥ* - born - from Brahman, in this sense, and not literally like a child born from a womb.

b) *Jñānam* - the knowledge of a given thing:

The knowledge of everything is possible only in *manomaya kośa* - the mental sheath. At the time of perception, the sense organs come

in contact with the external object. A *vr̥tti* - a thought - conforming to the perceived object is generated in the mind through the channels of the sense organs. *Caitanya* - the all pervasive pure awareness - gets as if reflected in such a *vr̥tti* which results in the knowledge of that external object. The *vr̥tti* itself, being inert in nature cannot impart the knowledge of that external object. *Caitanya* also on the other hand cannot directly give us the knowledge of the object. Otherwise, everyone should know everything everywhere in the Creation simultaneously, because all the external objects - the entire Creation - always abide in *caitanya*. If that were a reality, all would have gone crazy! The sense organs therefore serve as the shutters to let in perception of only those objects with which they are in direct contact. Thus the reflected *caitanya* in the mental *vr̥tti* called the *manomaya*, corresponding to a given external object, gives us *jñānam* - the specific knowledge. The word *jñānam* means Brahman, the very knowledge principle. When it is used to indicate one aspect of the triple form, it refers only to the specific knowledge of objects in the Creation.

c) *Jñeya* - the known:

The external sense objects perceived as the sound, touch, form, taste and smell are the *jñeya*.

The embodiments of all the living beings and the gross world made up of both the subtle and the gross five elements, are indispensable for these manifest triple forms to exist. All of them fall into the category of created universe, and hence they are absent before the Creation. They are present in an unmanifest condition at that time also, but their distinct manifest forms along with their consequent effect are not available.

The result of the absence of triple form is as follows:

त्रयाभावे तु निर्वैतः पूर्ण एवानुभूयते।
समाधिसुप्तिमूर्च्छासु पूर्णः सृष्टेः पुरा तथा ॥१६॥

trayābhāve tu nirdvaitaḥ pūrṇa evānubhūyate
samādhi-supti-mūrchāsū pūrṇaḥ sṛṣṭeḥ purā tathā - (16)

त्रयाभावे - in the absence of the triple form तु - certainly समाधिसुप्तिमूर्च्छासु
- in *samādhi*, sleep and swoon निर्वैतः - non-dual पूर्णः - fullness एव - alone
अनुभूयते - is experienced तथा - so also सृष्टेः पुरा - before the Creation पूर्णः

- the fullness (अस्ति - is there). - (16)

16. In the absence of the triple form, certainly the non-dual fullness alone is experienced in *samādhi*, sleep and swoon. So also, there was fullness before the Creation.

The presence of triple form is duality and hence the resultant limitations. Its absence is bound to be a natural state of fullness. This is easily verified from the experiences of all the people. In the case of *jñānīs* or those who have accomplished *aṣṭāṅga-yoga*, it is experienced in *samādhi* - the state of total absorption of the mind. For the common people the experiences of sleep and swoon reveal the same fact. Those who have experienced these states do remember the absence of duality at that time. This is not possible unless it is experienced by them in those states. Similarly before the Creation, in the absence of any duality there was the full Brahman. The word *pūrṇa* - the full - in the absolute sense can be applicable only to Brahman.

May be Brahman is full and complete and one and only one, but how does the knowledge of this fact help us to ascertain its nature to be *ānanda*? That which is limitless and full alone is *ānanda* and not the limited things. Based on *Chāndogyaopaniṣad* (7-23-1) the nature of *bhūmā* - the limitless - is now shown to be *ānanda*.

यो भूमा स सुखं नाल्पे सुखं त्रेधा विभेदिनि।
सनत्कुमारः प्राहैवं नारदायातिशोकिने ॥१७॥

yo bhūmā sa sukhaṃ nālpe sukhaṃ tredhā vibhedini
sanatkuṃāraḥ prāhaivaṃ nārādāyātiśokine - (17)

यः - the one who is भूमा - limitless and full स - that (is) सुखं - happiness त्रेधा - in three ways विभेदिनि - divided अल्पे - in the limited सुखं - happiness न (अस्ति) - (is) not (there) एवं - thus सनत्कुमारः - Sage Sanatkuṃāra अतिशोकिने - to the excessively sorrowful नारदाय - to Nārada प्राह - told. - (17)

17. That which is limitless and full is happiness. In the limited that is divided in three ways, there is no happiness. Thus taught Sanatkuṃāra to the excessively sorrowful Nārada.

The *bhūmā* told in verse fourteen is verily *ānanda*. In the non-dual *bhūmā* which is limitless Brahman, there is nothing that can cause

the sorrow. In contrast the *alpa* - the limited - is always the source of sorrows. The *alpa* is further elaborated as the one which is divided in three ways. The threefold divisions can be the triple forms or the limitations cast by space, time, objects, events and beings. The waking and the dream states are in the realm of duality and hence there is sorrow. In sleep there is no duality and so there is the absence of sorrow. At the same time there is happiness, but not known therein. The happiness cannot belong to the duality where one limits the other. The entire Creation is nothing but manifestation of duality and so cannot by itself be a source of happiness. And yet we do at times find happiness in it. The only conclusion which can be derived is that it is the very nature of *bhūmā* on which the Creation is falsely superimposed.

Nārada who found himself to be highly sorrowful in life, sought the remedy from the celebrated Sage Sanatkumāra.

Nārada is a celebrity in the *Purāṇas*. Many may wonder how such a person of excellent accomplishments can ever be so discontented. Generally we all have three facets of our personalities. The first is what others think we are. The second is what we think we are. The third is what we really are. Nārada himself confessed to Sanatkumāra his miserable plight and requested the sage to impart self-knowledge to him, because he had come to know that self-knowledge is the only antidote for the sorrowful *samsāra*.

The reason for Nārada's excessive sorrows is now shown.

सपुराणान्पञ्च वेदान् शास्त्राणि विविधानि च ।
ज्ञात्वाप्यनात्मवित्त्वेन नारदोऽतिशुशोच ह ॥१८॥

sapurāṇān pañca vedān śāstrāṇi vīvidhāni ca
jñātvāpyanātmavittvena nāradotiśuśoca ha - (18)

सपुराणान् - with *Purāṇas* पञ्च - five वेदान् - Vedas विविधानि - various च - and शास्त्राणि - sciences ज्ञात्वा - having known अपि - also अनात्मवित्त्वेन - due to lack of self-knowledge नारद - Nārada अतिशुशोच - was very much distressed ह - alas. - (18)

18. Having studied all the Vedas with the *Purāṇas* as the fifth one and various sciences also, alas! Nārada was very much distressed due to lack of self-knowledge.

We had already seen Nārada's spectacular accomplishments in the context of the second verse. In spite of it he was highly sorrowful for want of self-knowledge.

It is well known that the study of Vedas dispels the sorrows. Then how could Nārada be so sorrowful in spite of studying them?

No doubt, it is true that Vedas alone can relieve us totally from the sorrows of *samsāra*, but it is possible only after discovering our true nature as revealed therein to be Brahman. Mere *Vedic* studies in terms of recitation and performance of *karma* and *upāsanas*, though commendable, cannot free us from the clutches of sorrow. The ultimate purpose of Vedas is to make us discover this truth alone. None other than Sanatkumāra himself has told this to King Dhṛtarāṣṭra. He said - "Oh emperor, due to the ignorance of one non-dual Brahman called Veda, the Vedas as scriptures have become manifold. Only a few abide in the knowledge of Brahman, the ultimate Truth". (Sa. Su. 2-37).

Mere study of Vedas may even add the following sorrows.

वेदाभ्यासात्पुरा तापत्रयमात्रेण शोकिता।

पश्चात्त्वभ्यासविस्मारभङ्गगर्वैश्च शोकिता ॥११॥

vedābhyāsātpurā tāpatrayamātreṇa śokitā

paścāttvabhyāsa-vismāra-bhaṅga-garvaiśca śokitā - (19)

वेदाभ्यासात्पुरा - prior to the study of Vedas तापत्रयमात्रेण - by mere triple afflictions शोकिता - state of being sorrowful (अस्ति - is there) तु - whereas पश्चात् - afterwards अभ्यासविस्मारभङ्गगर्वैश्च - by the repetition, forgetfulness, frustration and arrogance शोकिता - state of dejection (अस्ति - is there). - (19)

19. Prior to the study of Vedas, there is sorrowfulness by mere triple afflictions, whereas afterwards there is the state of dejection on account of repetition, forgetting, humiliation and arrogance also.

Tāpatrayas - the sorrows arising from one's own embodiment, objects, events and beings around and the phenomenal powers - are common to all living beings. Mere *Vedic* study can add further distress as mentioned below:

a) *Abhyāsa* - the repetition:

Vedas are recited from memory. To avoid forgetting, its regular repetition is indispensable. It is an arduous task itself.

b) *Vismāraḥ* - forgetfulness:

In spite of repetition, one may forget as memory cannot always be trusted. Such lapses of memory can certainly disturb a person.

c) *Bhaṅgaḥ* - frustration:

There is frustration born out of humiliation when disregarded by those who are proficient in the study of Vedas.

d) *Garvaḥ* - arrogance:

There is a possibility that one may compare oneself with those who are less proficient. This makes one vain and arrogant.

All the above-mentioned situations can add to sorrows. More or less, this is applicable to all the worthwhile accomplishments in life. They assume an undue importance in the case of ignorant persons, because they are very much identified with their embodiments. Those who have gained self-knowledge can consider all other accomplishments as trifling ones on the strength of their own fullness which they have now discovered.

The narration that such a highly accomplished and intelligent person like Nārada who could even move anywhere in the entire Creation at will was in grief, is not anyone's speculation. It is a confirmed fact known from his own admission to Sanatkumāra seeking his help to cross over the sorrows (Ch. U. 7-1-3). The latter also taught him the knowledge of Brahman called *bhūmā*, whose nature is *sukha* - happiness - and which is the remedy for the sorrows of *saṃsāra* (Ch. U. 7-22-1). An account of both these events is reported in the next verse.

सोऽहं विद्वन्प्रशोचामि शोकपारं नयात्र माम्।

इत्युक्तः सुखमेवास्य पारमित्यभ्यधादृषिः ॥२०॥

soham vidvan praśocāmi śokapāraṃ nayātra mām

ityuktaḥ sukhamevāsya pāramityabhyadhād ṛṣiḥ - (20)

विद्वन् - O, wise man सः - that me (Nārada) प्रशोचामि - excessively grieve अत्र - in this respect माम् - me शोकपारं - to the end of sorrow नय - please lead इति - thus उक्तः - requested ऋषिः - sage अस्य पारम् - the end of this (sorrow) सुखम् - (is) happiness (*bhūmā*) इति - thus अभ्यधात् - replied. - (20)

20. O, wise man, that me (Nārada) excessively grieve. In this respect, please lead me to the end of sorrow. The sage when thus requested replied, "The happiness (*bhūmā*) is the end of this sorrow."

The phrase *soham* - that me - used by Nārada implies that he is in grief in spite of all the great accomplishments.

In verse 17, it was told that anything that is *alpam* - limited - has no happiness in it; however do we not find happiness in many objects in the world which are of course limited? This fact cannot be denied. Then how can the above statement of Sage Sanatkumāra be correct?

The seeming content of some measure of happiness present in the sense object is no doubt true when seen from the practical standpoint. Yet, when the sage declares that the limited has no happiness, he wants to point out the endless chains of sorrow that are linked with the fleeting bits of such happiness. It is as if some poison has got mixed with the food of a sumptuous feast. This doubt is clarified now.

सुखं वैषयिकं शोकसहस्रेणावृतत्वतः ।

दुःखमेवेति मत्वाह नाल्पेऽस्ति सुखमित्यसौ ॥ २१ ॥

sukhaṃ vaiṣayikaṃ śokasahasreṇāvṛtatvataḥ

duḥkhamemeveti matvāha nālpesti sukhamityasau - (21)

वैषयिकं - belonging to the sense objects सुखं - happiness शोकसहस्रेण - with thousands of sorrow आवृतत्वतः - because of their nature to abound with दुःखम् - sorrow एव - only इति - thus मत्वा - having considered असौ - he (Sanatkumāra) आह - said अल्पे - in the limited सुखम् - happiness न अस्ति - is not there इति - thus. - (21)

21. Happiness belonging to the sense objects is sorrow only, because of the nature to abound with thousands of sorrows. Having considered thus, that sage said, "There is no happiness in the limited things."

Sense pleasures are potential sources of future sorrows. It needs a great objective vision to discover this fact. Common people take it for granted that the body alone is me - myself, I. They do not inquire into anything that lies beyond what is perceived. Their thirst for the sense pleasures is insatiable, and they also get blinded by glamour of sense objects.

Their minds are not free and ready to inquire any further without a bias. They even argue that suffering is a price that we have to pay for gaining happiness. According to such people an increasing degree of sense enjoyment is a sign of progress. This can be considered true if happiness itself were the intrinsic nature of sense objects. It is not so, as has been already proved in the Introduction. To attribute happiness to the sense objects is a sign of total lack of discrimination. Sorrows accompany the sense pleasure sooner or later, whereas the actual source of happiness is entirely different. Keeping these two points in mind, Sanatkumāra is quite justified in declaring that happiness is absent in all that is limited.

Thus based on *Taittirīya* and *Chāndogya Upaniṣads* it has been shown that the nature of Brahman, also called *bhūmā*, is nothing but *ānanda* and *ānanda* alone.

SELF-EVIDENT NATURE OF NON-DUAL BRAHMAN

The analysis undertaken next is to ascertain the *ānanda* nature of Brahman focussed on the deep sleep. Brahman is both *svaprakāśa* - self-evident - and *sukhasvarūpa* - the one whose nature is *ānanda*. Brahman is not an object of either experience or knowledge. Independent of all the means of knowledge and experience, it is *anubhavasvarūpa* - the one who by nature itself is knowledge principle. This is in contrast to the knowledge of a particular external object, being, time, space, event, experience or any thing in the Creation. The self-evident nature of Brahman is proved in verses 22 to 32.

HOW CAN THERE BE *ĀNANDA* IN NON-DUAL BRAHMAN?

In the immediately preceding topic, it was demonstrated that there is no *sukha* - happiness (*ānanda*) - in the dual things. In this topic the presence of happiness in the non-dual Brahman itself is questioned first.

ननु द्वैते सुखं मा भूदद्वैतेऽप्यस्ति नो सुखम् ।
अस्ति चेदुपलभ्येत तथा च त्रिपुटी भवेत् ॥२२॥

*nanu dvaite sukham mā bhūdadvaitēpyasti no sukham
asti cedupalabhyeta tathā ca tripuṭī bhavet - (22)*

ननु - here is an objection द्वैते - in duality सुखं - happiness मा भूत् - let there not be अद्वैते - in the non-dual Brahman अपि - also सुखं - happiness न उ - certainly not अस्ति - is there अस्ति चेत् - if it is present उपलभ्येत - it should be known (experienced) तथा च - if so (i.e. if experienced) त्रिपुटी - triple form भवेत् - should be there. - (22)

22. Here is an objection. Let there not be happiness in duality; but, certainly there is no happiness in the non-dual Brahman. If present, it should be experienced. If experienced there should be triple form.

The interrogator first accepts the absence of the happiness in the dual world. Then he puts forth his contention that in the same

way the *advaita* or the non-dual Brahman also cannot have happiness. If it were to be present, that happiness also should be experienced like other experiences of any emotion or pleasure through senses. But it is not available in that manner, and hence such happiness cannot be present at all. If it is insisted that non-dual Brahman is happiness and it is also experienced, the presence of triple form will be obligatory and will have to be accepted because, for any experience to occur it requires an experiencer and the experienced. Any knowledge of a particular thing does depend on the presence of the knower and the known. These constitute the triple forms by themselves and so there will be duality. That means, the non-dual Brahman will cease to be so. It will also become dual in nature. If you do not accept duality in Brahman because it is non-dual in nature, Brahman should necessarily be devoid of happiness in it.

The contention that *advaita* Brahman cannot be the locus of happiness abiding in it as an attribute, is accepted. The truth is that the essential nature of *advaita* Brahman itself is happiness. It is not the happiness that is presented in *antaḥkaraṇa* through the *vṛtti* - the thought channel - where the presence of *tripuṭī* - triple form - is indispensable. Accordingly the answer is given.

माऽस्त्वद्वैते सुखं किन्तु सुखमद्वैतमेव हि ।

किं मानमिति चेन्नास्ति मानाकाङ्क्षा स्वयंप्रभे ॥ २३ ॥

māstvadvaite sukhaṃ kintu sukhamadvaitameva hi

kiṃ mānamiti cennāsti mānākāṅkṣā svayamprabhe - (23)

अद्वैते- in the non-dual Brahman सुखं - happiness मा अस्तु - let not be there किन्तु - nevertheless अद्वैतम् - non-dual Brahman सुखम् - happiness एव - only हि - this is well known in the *Śrutis* किं - what मानम् - (is) the means of knowledge इति चेत् - if it be urged स्वयंप्रभे - in the self-evident मानाकाङ्क्षा - expectation of *pramāṇa* (means of knowledge) न अस्ति - is not there. - (23)

23. Let there not be happiness in the non-dual Brahman; nevertheless Brahman is happiness only. This is well known in the *Śrutis*. If it be urged, "What is the means of knowledge (to this effect)", (we reply), "The self-evident principle does not expect a *pramāṇa*."

Happiness is not a distinct attribute of *advaita* Brahman which

can come and go from it. On the contrary Brahman and happiness are identical, i.e. Brahman is happiness itself. The word *hi* is to highlight that this is a well-known fact in the *Upaniṣads*. *Hi* can also mean "because". In that case the meaning would be - "because *advaita* Brahman itself is happiness, it cannot be the locus of happiness."

Now the question arises - "On the basis of what *pramāṇa* - the means of knowledge - can it be said that non-dual Brahman is happiness?". The very question is in fact untenable, because Brahman is *svayamprabhā* or *svaprakāśa* - self-evident. *Pramāṇas* as needed to know any inert object, are not required at all to know it. Let us take an example of seeing any object placed in the darkness. We would need to bring some light, but to see the self-luminous sun, we do not require any other light than the sun itself. A more precise example is of our own self. "I am", is a self-evident fact. "I am" is not known either by any direct perception through the instrumentation of five sense organs, or through inference, or by an apt illustration, or through the words of someone. In the waking and the dream states it is possibly difficult to appreciate this fact because of the availability of various means of knowledge or only the mind. It is only in the deep sleep that none of these other means of knowledge including mind is present. Yet everyone knows that "I was there in deep sleep", a fact which can be verified by our memory. To know, "I am," even Vedānta is not needed, though it is indispensable to know my real nature in contrast to the present mistaken notion.

As stated earlier (vide verse 15), to have a specific knowledge of anything a corresponding *vṛtti* - thought - is needed which is illumined by *caitanya* - the knowledge principle. However, the *caitanya* which is self-luminous knowledge principle does not itself expect any other factor to reveal it. Thus it is *svayamprabhā* - self-evident.

To sum up, the all pervasive *caitanya* itself is Brahman and so it is self-evident without the necessity of any *pramāṇa* for its cognition.

Vedāntic teaching is directed towards making the *mumukṣus* - the seekers - discover the truth by themselves without any trace of doubt and vagueness. It does not impose any dogma on them. Generally the teaching involves healthy discussions and inquiry aimed at ascertaining the final truth. Of course, once in a way a few do indulge in arguments for the sake of only arguments and not for gaining self-knowledge.

Here the interrogator proceeds with his arguments further. The accepted norm is that the validity of a given knowledge depends on the

use of valid *pramāṇa*. Hence the question put forth is, "What is the *pramāṇa* by which it is possible to know that the non-dual Brahman is self-evident?" The answer given to him is, the very objection raised by him is its *pramāṇa*.

स्वप्रभत्वे भवद्वाक्यं मानं यस्माद्भवानिदम् ।
अद्वैतमभ्युपेत्यास्मिन्सुखं नास्तीति भाषते ॥२४॥

*svaprabhatve bhavadvākyaṃ mānaṃ yasmād bhavānidaṃ
advaitamabhyupetyāsmiṇ sukhaṃ nāstīti bhāṣate - (24)*

यस्मात् - because भवान् - your honour इदम् - this अद्वैतम् - non-dual Brahman अभ्युपेत्य - having accepted अस्मिन् - in this सुखं - happiness न अस्ति - is not there इति - thus भाषते - states (तस्मात् - therefore) स्वप्रभत्वे - with respect to self-evident nature भवद्वाक्यं - the statement of your honour मानं - *pramāṇa* (means of knowledge) (अस्ति - is there). - (24)

24. Because having accepted the non-dual Brahman, your honour states that there is no happiness in it, (therefore) the statement of your honour itself is the *pramāṇa* with respect to its self-evident nature.

When a person raises an objection that *advaita* has no *sukha* (vide verse 22), he automatically implies that he has first accepted and understood the existence of *advaita*. Then only the presence of *sukha* in it can be denied. The fact is that *advaita* - the non-dual Brahman - is not a *prameya* - an object of *pramāṇa* (means of knowledge) - including Vedānta. All that Vedānta can do is to dispel its ignorance, but it cannot present Brahman as an object. Hence the only possibility of knowing its existence is its *svaprabha* - self-evident - nature.

BEFORE THE CREATION THERE WAS NON-DUALITY

The contender is not yet willing to accept the answer given in the previous verse. He outright disclaims his knowledge about the existence of *advaita*.

नाभ्युपैम्यहमद्वैतं तद्वचोऽनूद्य दूषणम् ।
वच्मीति चेत्तदा ब्रूहि किमासीद्वैततः पुरा ॥२५॥

अहं - I अद्वैतं - *advaita* न अभ्युपैमि - do not accept तद्वचः - that statement (of yours) अनूद्य - having repeated (i.e. referred to) दूषणम् - defect वच्मि - I tell इति चेत् - if it is urged तदा - in that case द्वैततः पुरा - before the Creation किम् - what आसीत् - was there ब्रूहि - please tell. - (25)

25. If you urge, "I do not accept *advaita*. I tell (you) the defect having referred to your statement", in that case, "Please tell (us) what was there before the dualistic Creation?"

The phrase *tadvacaḥ* - that statement - i.e. the statement of Vedānta referred to by the arguer in this case is - "That which is *bhūmā* - the limitless *advaita* - is *sukha* - happiness" (Ch. U. 7-23-1), vide verse 17. There is an alternate reading *tvadvacaḥ* - your statement - in the place of *tadvacaḥ*.

Finding that the contender cannot understand this way, the mode of analysis is changed to make him think along different guidelines. This forces him to accept *advaita* first and thereafter its self-evident nature by further analysis.

Only the following alternatives and the conclusion can be considered to find what was there before the dual Creation.

किमद्वैतमुत द्वैतमन्यो वा कोटिरन्तिमः ।

अप्रसिद्धो न द्वितीयोऽनुत्पत्तेः शिष्यतेऽग्रिमः ॥ २६ ॥

kimadvaitamuta dvaitamanyo vā koṭīrantimāḥ
aprasiddho na dvitīyonutpatteḥ śiṣyategrimaḥ - (26)

अद्वैतम् - *advaita* (आसीत्) किम् - was it there? उत - or द्वैतम् - the dual Creation अन्यः - other वा - or कोटिः - alternative अन्तिमः - the last one अप्रसिद्धः - (is) unknown अनुत्पत्तेः - because of non-production द्वितीयः - the second (alternative) न (शक्यः) - is not (possible) अग्रिमः - the first one शिष्यते - remains. - (26)

26. (Before the Creation) was there *advaita* - the non-dual Brahman - or the dual Creation or (any) other alternative? The last alternative is unknown. The second one is not possible because of the non-production (of the dual Creation). The first alternative remains.

An existent thing can be either dual or non-dual in nature. There cannot be any other possibility than these two, and so a third alternative being unknown is rejected at the very outset. The dual world comes into existence only after it is created. There cannot be the dual Creation before its beginning. To say that the dual Creation was present even before its beginning will be an utter contradiction by itself. Therefore the second alternative is also ruled out. When the second and third possibilities out of the only three alternatives are dismissed as not possible, the first alternative alone remains valid. It is proved therefore that before the dual Creation came into existence, there was only *advaita* - the non-dual Brahman - and Brahman alone.

NON-DUAL AND SELF-EVIDENT NATURE OF SLEEP

The contender objects further that *advaita* is proved "only by inference so far by your arguments, and not on the basis of experience".

अद्वैतसिद्धिर्युक्त्यैव नानुभूत्येति चेद्वद ।

निर्दृष्टान्ता सदृष्टान्ता वा कोट्यन्तरमत्र नो ॥२७॥

*advaita-siddhiryuktyaiva nānubhūtyeti cedvada
nirdṛṣṭāntā sadṛṣṭāntā vā koṭyantaramatra no - (27)*

अद्वैतसिद्धिः - the understanding of *advaita* युक्त्या - by inference एव - alone (सिद्धा - is proved) न - not अनुभूत्या - by experience इति चेत् - if it is urged (सा युक्तिः - that inference) निर्दृष्टान्ता - without illustration सदृष्टान्ता - with illustration वा - or वद - please tell अत्र - in this respect कोट्यन्तरम् - another alternative न उ - certainly is not there. - (27)

27. If it is urged that the understanding of *advaita* is proved by inference alone (and) not by experience, (then) please tell whether that inference is without an illustration or with an illustration. Certainly, there is no third alternative in this respect.

The contention that the existence of *advaita* is understood based on inference only, is further questioned by *Vedāntī* - the one who expounds Vedānta. This is to prove that the non-dual nature is a matter of experience because it is self-evident.

An inference can be valid only if there is a corroborating illustration. Actually any inference as a means of knowledge is not

employed here. And yet, if the contender claims that it has been employed, he has to cite an illustration to this effect, or should admit his inability to provide one. Moreover, there cannot be any alternative with respect to an inference other than the presence or the absence of an illustration.

The possibility of the so called inference with no illustration is refuted first with ridicule.

नानुभूतिर्न दृष्टान्त इति युक्तिस्तु शोभते ।
सदृष्टान्तत्वपक्षे तु दृष्टान्तं वद मे मतम् ॥२८॥

nānubhūtirna dr̥ṣṭāntaḥ iti yuktistu śobhate
sadr̥ṣṭāntatvapakṣe tu dr̥ṣṭāntaṃ vada me matam - (28)

अनुभूतिः - experience न (अस्ति) - (is) not there दृष्टान्तः - illustration न (अस्ति) - (is) not there इति - of this kind युक्तिः - inference तु - undoubtedly शोभते - is splendid सदृष्टान्तत्वपक्षे - in case (the inference) is endowed with an illustration मे - to me मतम् - acceptable दृष्टान्तं - illustration वद - please tell. - (28)

28. The inference of the kind where there is neither experience nor an illustration is undoubtedly splendid! Please tell me (*Vedāntī*) an acceptable illustration in case the inference is endowed with it (an illustration).

The contender had accused in the earlier verse that *advaita* is understood on the basis of inference only and not of any experience. Thus he did not accept experience of *advaita*. Any inference is necessarily based on *hetu* - a reason - and an appropriate illustration, both of which are required to be known earlier. To talk of an inference without either an experience or illustration is an absurd proposition. *Śobhate* - is splendid - is only a taunt to expose the foolishness of the opponent in his saying, "There is no illustration".

The only alternative left is that he has to come out with an illustration if he has one. It should be given to reasoning and so acceptable to *Vedāntī*.

Hoping to prove *advaita* by an illustration, the arguer comes out with a concocted illustration, only to get mocked further by the *Vedāntī*.

अद्वैतः प्रलयो द्वैतानुपलम्भेन सुप्तिवत् ।

इति चेत्सुप्तिरद्वैतेत्यत्र दृष्टान्तमीरय ॥२९॥

*advaitaḥ pralayo dvaitānupalambhena suptivat
iti cet suptiradvaitetyatra dṛṣṭāntamīraya - (29)*

प्रलयः - dissolution अद्वैतः - (is) *advaita* द्वैतानुपलम्भेन - because of non-comprehension of duality सुप्तिवत् - like the sleep इति चेत् - if it is said so सुप्तिः - the sleep अद्वैता - (is) non-dual इति अत्र - in this respect दृष्टान्तम् - an illustration ईरय - please tell. - (29)

29. If it is said that because of non-comprehension of duality, the dissolution is *advaita*, like the sleep, please tell an illustration to the effect that sleep is non-dual (in nature).

Pralaya - dissolution - is a state where the *tripuṭī* - the triple form - is absent and so its cognition is absent. He infers that the dissolution - the state before the Creation or after its destruction - is non-dual in nature. If you ask him why, his reason is, "because of non-comprehension of duality". If you want, here is his *vyāpti* - a postulate: "Wherever there is non-comprehension of duality there is non-duality". The illustration is "like the deep sleep state".

The above reasoning is quite sound, but not in the case of the opponent. He has cited the sleep as the illustration. In *nyāya* - inference or syllogism - the illustration should be known and acceptable to both the parties, the one who wants to gain the inferential knowledge and the other who furnishes the inference. In this case the *Vedāntī* does know by experience that the state of sleep is non-dual in nature. Yet, the problem is, the present contender does not accept the fact that the non-dual state is experienced (vide verse 27). Naturally he will be required to tell us how could sleep be the illustration here, in the absence of its experience. Further, he should clarify whether the illustration pertains to his own sleep or that of some other person. In the former case, it cannot be an illustration because his sleep cannot be experienced by others. To make one's sleep known to others, another illustration has to be given. Hence the *Vedāntī* asks him to give another illustration to prove that sleep is non-dual in nature.

It is a rank foolishness to say that the other person's sleep is the illustration to prove the non-dual nature of one's own sleep which is

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not experienced by the individual himself. How? The following verse explains it.

दृष्टान्तः परसुप्तिश्चेदहो ते कौशलं महत् ।

यः स्वसुप्तिं न वेत्त्यस्य परसुप्तौ तु का कथा ॥३०॥

dṛṣṭāntaḥ parasuptiśchedaho te kauśalaṃ mahat

yaḥ svasuptiṃ na vettyasya parasuptau tu kā kathā - (30)

परसुप्तिः - other person's sleep दृष्टान्तः - (is) the illustration चेद् - if अहो - how wonderful ते - your महत् - great कौशलम् - cleverness यः - the one who स्वसुप्तिं - one's own sleep न - not वेत्ति - knows अस्य - of this person तु - undoubtedly परसुप्तौ - about the sleep of another person का - what कथा - mention. - (30)

30. If other person's sleep is the illustration, how wonderful is your great cleverness! To the one who knows not one's own sleep, undoubtedly what need one say of (his knowledge regarding) the sleep of another person.

How can the person who knows not one's own sleep because of the denial of its experience, know the other's sleep? In such a case, to cite the other person's sleep as an illustration is only foolhardiness. Therefore the contender is ridiculed. It is needless to say further that he cannot understand *parasupti* - the sleep of another person - in the absence of the experience of his own sleep.

Possibly the opponent wants to claim himself to be very rational like the many people in the modern world; but he has no idea about the basic prerequisites of an inference. Yet, he ventures in vain to prove the sleep of another person on the strength of inference alone.

निश्चेष्टत्वात्परः सुप्तो यथाऽहमिति चेत्तदा ।

उदाहर्तुः सुषुप्तेस्ते स्वप्रभत्वं बलाद्भवेत् ॥३१॥

niśceṣṭatvātparaḥ supto yathāhamiti cettadā

udāhartuḥ suṣupteṣte svaprabhatvaṃ balādbhavet - (31)

परः - the other person सुप्तः - is asleep निश्चेष्टत्वात् - because of being motionless यथा - like अहं - me इति चेत् - if it is inferred that तदा - then

उदाहर्तुः - of the illustrator ते - your सुषुप्तेः - of sleep स्वप्रभत्वं - the self-evident nature बलात् - by force भवेत् - should take place.- (31)

31. If it is inferred that the other person is asleep because of being motionless, like me, then the self-evident nature of the sleep of the illustrator who is you, should take place by force (of your illustration).

The inference is given by seeing the other person motionless, of course when he is alive. To cite one's own sleep as an illustration, the person must necessarily have experienced it before. It is not possible otherwise to illustrate. The very fact that the contender offers that illustration means he has already experienced his own sleep. The very basis of the illustration forcefully proves the self-evident nature of sleep.

How the experience of sleep proves its self-evident nature, is shown now.

नेन्द्रियाणि न दृष्टान्तस्तथाप्यङ्गीकरोषि ताम् ।
इदमेव स्वप्रभत्वं यद्भानं साधनैर्विना ॥३२॥

nendriyāṇi na dr̥ṣṭāntastathāpyaṅgīkaroṣi tām
idameva svaprabhatvaṃ yadbhānaṃ sādhanairvinā - (32)

इन्द्रियाणि - senses न (सन्ति) - (are) not there दृष्टान्तः - illustration न (अस्ति) -(is) not there तथा अपि - even then ताम् - that (sleep) अङ्गीकरोषि - you (the opponent) accept इदम् - this एव - alone स्वप्रभत्वं - self-evident nature यद् - which (is) भानम् - knowledge साधनैः विना - without *pramāṇa* (means of knowledge). - (32)

32. There are no senses (to experience). There is no illustration (to infer from). Even then you accept that sleep. This alone is the self-evident nature of sleep, which is the knowledge without any *pramāṇa* - means of knowledge.

During sleep the senses are in dormant condition and so they are not available for functioning. You can neither see yourself asleep, nor can you hear yourself even if you are a great snorer! Someone else's sleep known by a person cannot serve as an illustration for knowing his own sleep. So we conclude that there is no suitable illustration available to infer it. Even then you do accept your sleep.

This can only mean that sleep is known or experienced without employing any means of knowledge. This is what is meant by self-evident nature of sleep.

As seen by now the state of deep sleep is non-dual and self-evident in its nature. In sleep all that is superimposed on *ātmā* - the Brahman - is absent except the ignorance which is by itself inert and destructible. The nature of sleep is non-dual and self-evident, because Brahman and Brahman alone can be so. The author had to go about in a circuitous manner to prove the self-evident nature of Brahman because the contender refused to accept right at the beginning the existence of *advaita* through the means of experience.

Here the reader may wonder, why so many arguments are required. Is Vedānta based only on logic? If one understands and discovers beyond any trace of doubt, the truth as revealed in the *Śruti*, there is no need of logic at all. The teaching of Vedānta furnishes all such reasonings only to remove any doubt, however remote or insignificant it may be, in the mind of any seeker. For, Vedānta wants everyone to discover the final reality to get freed from the sorrowful limited existence forever. It has no dogmas to thrust on anyone. Unfortunately nowadays many people take pride in calling themselves to be highly rational, but while analysing, the moment arguments are furnished contrary to their beliefs they raise a hue and cry against them with a label of hairsplitting logic. This is neither a sign of rationality nor a healthy inquiry.

NON-DUAL BRAHMAN IS ABSOLUTE BLISS

SLEEP IS A STATE OF HAPPINESS

The sleep was presented as an illustration of the non-dual state. It was proved that sleep is non-dual and self-evident in nature. In the next topic that is analysed now, it is shown further that the state of sleep is nothing but happiness. This makes one understand that the non-dual Brahman is absolute bliss.

Verses 33 to 61 inquire into the nature of happiness during sleep. It is further shown to be nothing else but *Brahmānanda*.

स्तामद्वैतस्वप्रभत्वे वद सुप्तौ सुखं कथम् ।
शृणु दुःखं तदा नास्ति ततस्ते शिष्यते सुखम् ॥३३॥

*stāmadvaitasvaprabhatve vada suptau sukhaṁ katham
śṛṇu duḥkhaṁ tadā nāsti tataste śiṣyate sukhaṁ - (33)*

अद्वैतस्वप्रभत्वे - non-duality and self-evidentness स्ताम् - let it be सुप्तौ
- in sleep सुखं - happiness कथम् (अस्ति) - how is it there वद - please tell
शृणु - please listen तदा - then दुःखं नास्ति - there is no sorrow ततः - therefore
ते - for you सुखम् - happiness शिष्यते - remains. - (33)

33. Let non-duality and self-evidentness be there (in sleep). Please tell me how there is happiness in sleep. Please listen. Then there is no sorrow. Therefore happiness remains for you.

Like light and darkness, happiness and sorrow are mutually exclusive. It is a universally known fact that there is no sorrow in sleep. In the absence of sorrow, the presence of happiness should be accepted during sleep.

The absence of sorrow in sleep is shown through the statement of the *Śruti* and by our own experience.

अन्धः सन्नप्यनन्धः स्याद्विद्धोऽविद्धोऽथ रोग्यपि ।

अरोगीति श्रुतिः प्राह तच्च सर्वे जना विदुः ॥३४॥

*andhaḥ sannapyanandhaḥ syādviddhovidhhotha rogyapi
arogīti śrutiḥ prāha tacca sarve janā viduḥ - (34)*

अन्धः - blind सन् - being अनन्धः - not blind स्यात् - is विद्धः - wounded
अविद्धः - woundless अथ - so also रोगी - diseased अपि - also अरोगी -
healthy इति - thus श्रुतिः - Veda प्राह - has said तत् - that च - also सर्वे -
all जनाः - people विदुः - know. - (34)

34. The Veda has said, "Being blind, one is not blind; being wounded, one is woundless; so also being diseased, one is healthy" (Ch. U. 8-4-2). All people also know it.

Blindness, disease, wounds etc. are the consequences of one's own past sins. They afflict the individual as long as one mistakenly identifies with the body. When there is no such identification they can no longer inflict their adverse effects. During the state of deep sleep there is no such identification and so the sorrows do not result. This fact, declared in the *Chāndogyopaniṣad*, is stated in this verse.

Not only the *Śruti* has declared so, but this fact is also personally experienced by one and all.

The presence of happiness in sleep was determined on the basis of the absence of sorrow at that time. Some persons contend that this can be true provided there is a postulate to that effect, like, "Wherever there is absence of sorrow, there is presence of happiness". According to them, such a postulate is not possible because there is no happiness present in stone and other similar items despite the fact that there is no trace of sorrow in them. The claim itself made in verse 33 that there is presence of happiness in sleep because sorrow is absent at that time, is being questioned.

न दुःखाभावमात्रेण सुखं लोष्टशिलादिषु ।

द्वयाभावस्य दृष्टत्वादिति चेद्विषमं वचः ॥३५॥

*na duḥkhābhāvamātreṇa sukhaṁ loṣṭaśilādiṣu
dvayābhāvasya dṛṣṭatvāditi ced viṣamaṁ vacaḥ - (35)*

लोष्टशिलादिषु - in a clod, stone etc. द्रव्याभावस्य दृष्टत्वात् - because the absence of both (happiness and sorrow) is seen दुःखाभावमात्रेण - by the absence of sorrow alone सुखं - (there is) happiness (इति व्याप्तिः - such a postulate) न - is not there इति चेद् - if it is said so वचः - the statement (of illustration) विषमम् - (is) improper. - (35)

35. If it is said, "By the mere absence of sorrow, happiness cannot be postulated, because the absence of both (happiness and sorrow) is seen in a clod, stone etc.", the illustration is improper.

The illustration pertains to inert objects, whereas the analysis is for ascertaining the presence of happiness in sleep in the sentient beings. The illustration is not apt as it is out of context and so is inapplicable to the analysis of proving the presence of happiness in sleep. We have no means to find out whether happiness and sorrow are present in a stone etc. Hence this argument is dismissed as improper, in the last phrase of the verse, viz. *viṣamaṁ vacaḥ* - the illustration (is) improper.

The improper nature of the said illustration is now pointed out.

मुखदैन्यविकासाभ्यां परदुःखसुखोहनम् ।
दैन्याद्यभावतो लोष्टे दुःखाद्यहो न संभवेत् ॥ ३६ ॥

mukḥadainya-vikāsābhyāṁ para-duḥkha-sukhohanam
dainyādyabhāvato loṣṭe duḥkhādyūho na sambhavet - (36)

परदुःखसुखोहनम् - the inference of another person's sorrow and happiness मुखदैन्यविकासाभ्यां - by the means of facial (expression of) dejection and elation (क्रियते - is done) लोष्टे - in a stone दैन्याद्यभावतः - due to the absence of dejection etc. दुःखाद्यहो - the inference of sorrow etc. न संभवेत् - is not possible. - (36)

36. Sorrow or happiness of another person is inferred from the facial (expression of) dejection or elation. The inference of sorrow or happiness in a stone is not possible due to the absence of dejection or elation.

We can definitely infer whether other person is sorrowful or happy from his or her facial expressions. The inferences like, "This person is sorrowful because of his dejected face", and "That person is happy because of his elated face", are accepted by all. But, for the things like stone which are inert in nature, any clue for making such

inference is not available. Therefore that the absence of sorrow is seen in the clod etc. is not valid. So the illustration provided in the earlier verse is not appropriate.

In contrast, our own happiness or sorrow is never inferred. To infer one's own happiness or sorrow one does not have to look into the mirror to find out his facial expressions, nor need one consult anyone else. The contrast is brought out in the next verse.

स्वकीये सुखदुःखे तु नोहनीये ततस्तयोः ।
भावो वेद्योऽनुभूत्यैव तदभावोऽपि नान्यतः ॥ ३७ ॥

*svakīye sukha-duḥkhe tu nohanīye tatastayoh
bhāvo vedyonubhūtyaiva tadabhāvopi nānyataḥ - (37)*

स्वकीये - one's own सुखदुःखे - happiness and sorrow तु - in contrast न - not नोहनीये - are to be inferred ततः - therefore तयोः - of those two भावः - presence अनुभूत्या - by experience एव - alone वेद्यः - is to be known तदभावः - their absence अपि - also अन्यतः - by any other means न (अवगम्यते) - (is) not (known). - (37)

37. In contrast (to above) one's own happiness and sorrow are not to be inferred. Therefore their presence is to be known by experience alone. Their absence also is not known by any other means.

Our happiness and sorrows are directly experienced by us. They are not the objects of our inference. Similarly their absence is not a matter of inference, but is to be directly experienced.

Based on our analysis conducted so far, we can arrive at the following conclusion.

तथा सति स्वसुप्तौ च दुःखाभावोऽनुभूतितः ।
विरोधिदुःखराहित्यात्सुखं निर्विघ्नमिष्यताम् ॥ ३८ ॥

*tathā sati svasuptau ca duḥkhābhāvonubhūtitāḥ
virodhi-duḥkha-rāhityāt sukhaṁ nirviḡnamiṣyatām (38)*

तथा सति - when it is so स्वसुप्तौ - in one's own sleep च - also दुःखाभावः - the absence of sorrow अनुभूतितः - by experience (only) (सिद्धः - is proved) विरोधिदुःखराहित्यात् - because of the absence of its

opposite, the sorrow सुख - happiness निर्विघ्नम् - without any hindrance
इष्टताम् - be accepted. - (38)

38. When it is so, the absence of sorrow in one's own sleep is also proved by experience only. Let happiness (also) be accepted (in sleep) without any hindrance, because of the absence of its opposite, the sorrow.

Absence of sorrow in sleep is universally experienced. No one who has woken up from sleep ever recollects the experience of sorrow in one's sleep. In the absence of sorrow, there should necessarily be happiness present in that state. One may argue that absence of sorrow need not necessarily mean the presence of happiness. But this argument is not correct. The nature of sleep has been shown earlier to be non-dual and self-evident. In sleep, obviously duality manifested in the triple form, which is the cause of all sorrows, is absent. The self-evident nature of sleep is exclusively on account of *caitanya* - pure awareness - and not due to inert ignorance which is present at that time without any aspects of the Creation. Self-luminous *caitanya* is nothing but happiness and happiness alone. This validates the presence of happiness in sleep, in view of the total absence of sorrow which is opposed to it.

The word *nirvighnam* - unhindered - means unhesitatingly. It can also be taken as an adjective to *sukham* - happiness - in the sense of spontaneity. The happiness in sleep is independent of everything else.

OUR PREPARATIONS FOR SLEEP PROVE THE PRESENCE OF HAPPINESS IN SLEEP

The presence of happiness in sleep can also be proved from an altogether different standpoint. We find in the world, all invariably take to necessary steps to ensure sound sleep everyday. If required, people may even forgo food at times, but not sleep. Such action will not be universally found in the absence of happiness in sleep. This fact is brought to our notice now.

महत्तरप्रयासेन मृदुशय्यादिसाधनम् ।

कुतः संपाद्यते सुप्तौ सुखं चेत्तत्र नो भवेत् ॥३९॥

mahattaraprayāsena mṛduśayyādisāadhanam

kutaḥ saṃpādyate suptaū sukhaṃ cettatra no bhavet - (39)

तत्र - in that सुप्ता - in sleep सुख - happiness न उ भवेत् चेत् - if it were not present there (तर्हि - then) महत्तत्प्रयासेन - with very great effort मृदुशय्यादिसाधनम् - the help of soft bed and others कुतः - why संपाद्यते - is procured? - (39)

39. If happiness were not present there in that sleep, then why is the help of soft bed and others procured with very great effort?

The great efforts and meticulous care that everyone puts forth daily to prepare the bed and similar means required to go to sleep, are well known. Those efforts themselves confirm that there is happiness in sleep. Otherwise no one will invariably take to such efforts.

Some persons may presume that the procurement of soft bed, pillow etc. is to get rid of sorrow, and not to gain happiness during sleep. For them the answer is given in the next verse.

दुःखनाशार्थमेवैतदिति चेद्रोगिणस्तथा ।

भवत्वरोगिणस्त्वेतत्सुखायैवेति निश्चिनु ॥४०॥

duḥkhanāśārthamevāitaditi cedrogiṇastathā

bhavadvarogiṇastvetatsukhāyaiveti niścīnu - (40)

एतत् - this दुःखनाशार्थम् - for the elimination of sorrow एव - only इति चेद् - if it is said so रोगिणः - as regards a sick person तथा भवतु - let it be so अरोगिणः - as regards a healthy person तु - but एतत् - this सुखाय - to get happiness (of sleep) एव - only इति - thus निश्चिनु - please ascertain. - (40)

40. If it is said, "This (procuring bed etc.) is only for the elimination of sorrow", let it be so in regard to a sick person; but for a healthy person, please ascertain that this is to get the happiness (of sleep) only.

Sick persons do find some relief from the physical suffering by lying down on soft bed and other means of physical comforts. But it is not totally true with respect to healthy persons, whom those arrangements necessarily lead to the happiness in sleep.

HAPPINESS IN SLEEP IS NOT A SENSE PLEASURE

One may wonder whether the happiness in sleep is a product of bed etc. If it is so, then the fact that happiness in sleep is on account of the real nature of one's own self will not hold good. This question and its answer follow in the next two verses.

तर्हि साधनजन्यत्वात्सुखं वैषयिकं भवेत् ।

भवत्वेवात्र निद्रायाः पूर्वं शय्यासनादिजम् ॥४१॥

*tarhi sādhanajanyatvāt sukhaṃ vaiṣayikaṃ bhavet
bhavatvevātra nidrāyāḥ pūrvam śayyāsanādijam - (41)*

तर्हि - then साधनजन्यत्वात् - because of being born of the means (तत्)
सुखं - (that) happiness (in sleep) वैषयिकं - pertaining to the sense
objects भवेत् - should become अत्र - in this case निद्रायाः पूर्वं (सुखं) - (the
happiness) before sleep शय्यासनादिजम् - born of bed, posture etc. एव
- only भवतु - may it be. - (41)

41. Then, because of being born of the means, the happiness in
sleep should pertain to the sense objects. In this case, may the
happiness before sleep be born of bed, posture etc. only.

Merely lying down on the bed by itself is not sleeping. In view
of this the questioner should be asked to clarify his stand further as to
which happiness does he refer to as *vaiṣayika* - related to sense
objects. Is it the one that is experienced prior to the actual sleeping or
the happiness during the sleep itself? In the former case the claim is
true and so it is accepted as such in the second line of the verse. But
if the happiness during the sleep is said to be born of bed and other
sense objects of comfort, then that argument is wrong.

THE PROCESS OF SLEEPING

How is it so, is explained now.

निद्रायां तु सुखं यत्तज्जन्यते केन हेतुना।

सुखाभिमुखधीरादौ पश्चान्मज्जेत्परे सुखे ॥४२॥

*nidrāyaṃ tu sukhaṃ yattajjanyate kena hetunā
sukhābhimukhadhīrādau paścānmajjetpare sukhe - (42)*

निद्रायां - during the sleep तु - on the contrary यत् - which सुखं -
happiness (विद्यते - is there) (तत् - that) केन हेतुना - by what means जन्यते
- is produced आदौ - in the beginning (जीवः - the individual) सुखाभिमुखधीः
(भवति) - turns towards happiness (born of means) पश्चात् - afterwards
परे - in the exalted सुखे - in happiness मज्जेत् - merges. - (42)

42. On the contrary, by what means (like bed etc.) is the happiness in sleep, produced? In the beginning, the individual turns towards the happiness born of means and afterwards merges in the exalted happiness.

When a person is fast asleep, he is not at all aware of any of those means like bed which were procured earlier. The means are essential, no doubt, but, in the absence of the knowledge or experience of those means during sleep, the happiness in sleep cannot be said to be born of such means. To make us discover this fact, the author raises a question about the means, implying thereby that happiness in sleep is not produced by any sense objects.

Then, what is the source of happiness in sleep? If there is happiness there, why is it not experienced like any other sense pleasure? Here is the process of sleeping itself, which answers these questions.

Before being in actual sleep, while entering into that state, the individual's attention is solely directed towards the happiness born of relaxing means like soft bed, posture etc. The attention is withdrawn thereby from all the other preoccupations. This also explains why the agitated or tense persons find it difficult to go to sleep. Sleep is not possible even when there is acute pain in any part of the body. The need for physical relaxation can be well understood from this fact. The *jīva*, the *anubhavitā* - the experiencer - who is identified with the embodiment has to fade away totally to go to sleep. For those who want to sleep, such a withdrawal of the mind from the preoccupations with their surroundings, body and thoughts is hastened by the mind turning to the happiness from the means which facilitate sleep. In the final stage the *tripuṭī* - the triple form - consisting of the experiencer; the mental *ṛitti* - thought - that presents the *anubhava* - experience; and the *anubhāva sukha* - the happiness that is experienced - gets dissolved. The *jīva* thus temporarily merges in the limitless happiness that is one's own real nature. As a result, the happiness in sleep is not experienced as a present fact of experience at that time, unlike the sense pleasure which invariably requires the *tripuṭī* - triple form.

ACTION REPLAY OF SLEEPING IN SLOW MOTION AS IT WERE

To clarify further, the different stages seen during the process of sleeping are depicted in the forthcoming three verses. The final analysis shows that *Brahmānanda* is the very source of the happiness in sleep.

जाग्रदव्यावृत्तिभिः श्रान्तो विश्रम्याथ विरोधिनि।
अपनीते स्वस्थचित्तोऽनुभवेद्विषये सुखम् ॥४३॥

*jāgradyāvṛttibhiḥ śrānto viśramyātha virodhīni
apanīte svasthacittonubhavedviṣaye sukhām - (43)*

जाग्रदव्यावृत्तिभिः - by the waking state pursuits श्रान्तः - tired of विश्रम्य
- having rested अथ - afterwards विरोधिनि (दुःखे) - obstructing sorrow
अपनीते - when eliminated स्वस्थचित्तः (सन्) - being at ease of mind विषये
(जायमानं) - born of sense object (like bed) सुखं - happiness अनुभवेत् -
experiences. - (43)

43. (The individual) tired of waking state pursuits, having rested,
when the obstructing sorrow is eliminated, experiences the happiness
born of bed etc., being at ease of mind.

Vyāvṛtti literally means surroundings. *Jāgradyāvṛtti* - surroundings
in the waking state - therefore refers to all the pursuits followed
therein. There is also an alternative reading *vyāvṛttibhiḥ* which itself
means activities. The waking state pursuits produce sorrows. It is
impossible for a person preoccupied in them to be at ease. Physically
and mentally becoming tired of waking state activities, the person
desires to sleep and lies down on the bed. This withdrawal from
activities removes the sorrows born of them which are opposed to the
state of repose. This puts the person at ease mentally. The attention
is now drawn towards the happiness born of soft bed, pillow, posture
etc., the means responsible for eliminating the prior sorrows. This is
only an initial stage of sleep.

The following queries can help us in this analysis:

- i) What is the nature of this happiness born of sense objects like
bed and other things conducive to sleep?
- ii) Is it not enough if the individual merely relaxes in this manner?
Why does one aspire further to go to sleep?

Here are the answers.

आत्माभिमुखधीवृत्तौ स्वानन्दः प्रतिबिम्बति।
अनुभूयैनमत्रापि त्रिपुट्या श्रान्तिमाप्नुयात् ॥४४॥

*ātmābhīmukhadhīvṛttau svānandaḥ pratibimbati
anubhūyainamatrāpi tripuṭyā śrāntimāpnuyāt - (44)*

आत्माभिमुखधीवृत्तौ - in the introvert mental *vṛtti* (thought) स्वानन्दः - the happiness that is one's own real nature प्रतिबिम्बति - gets reflected अत्र - here अपि - also एनम् - this (happiness born of bed etc.) अनुभूय - having experienced त्रिपुट्या - by the triple form श्रान्तिम् - weariness आप्नुयात् - gains. - (44)

44. The happiness that is one's own real nature gets reflected in the introvert *antaḥkāraṇa vṛtti*. Here also having experienced this (happiness born of bed etc.), (the individual) gets tired of the triple form.

The wearied person wanting to sleep withdraws oneself from the mental and physical external preoccupations. At this juncture the mind becomes introvert. This process is hastened by the comfort provided by the bed and other conducive conditions for sleep. In such introvert *antaḥkāraṇa vṛtti* occasioned by the comfort of the bed etc., the happiness which is reflected is nothing else but the real nature of oneself. For, any pleasure available through senses is only a facet of *Brahmānanda*, the real nature of oneself.

Even with this happiness, the individual finds weariness of effort at every subtle level, comprising *tripuṭī* - the triple form. Hence there is no contentment because, "Me" the experiencer (*anubhavitā*) has to exert to undergo the experience (*anubhava*) of the particular experienced (*anubhāvya*) happiness. There is no effortlessness or spontaneity in that happiness. Given a choice, everyone wants the effortless pleasures over those which require exertion.

Let us see what happens further.

तच्छ्रमस्यापनुत्त्यर्थं जीवो धावेत्परात्मनि ।

तेनैक्यं प्राप्य तत्रत्यो ब्रह्मानन्दः स्वयं भवेत् ॥४५॥

tacchramasyāpanuttyartham jīvo dhāvet parātmani

tenaikyaṃ prāpya tatratyo brahmānadaḥ svayaṃ bhavet (45)

तच्छ्रमस्य - of that weariness अपनुत्त्यर्थं - for the sake of removal जीवः - *jīva* (the individual) परात्मनि - in Brahman, one's own real nature धावेत् - runs तेन - with him (i.e. Brahman) ऐक्यम् - identity प्राप्य - having gained स्वयं - oneself तत्रत्यः - belonging to it ब्रह्मानन्दः - *Brahmānanda* भवेत् - becomes. - (45)

45. The *jīva* glides into Brahman to do away with that weariness. Having gained the identity with Brahman, oneself becomes the *Brahmānanda* which is its (of Brahman) nature.

All sense pleasures invariably depend on the exertion on the part of enjoyer. It is unavoidable in the realm of duality characterized by *tripuṭī* - the triple form. The only solution to overcome the exertion even at subtle level, is to be free from *tripuṭī*. This is what exactly happens at the time of actual sleep.

THE HAPPINESS IN SLEEP IS *BRAHMĀNANDA*

The individual who is no more capable of bearing such weariness any further, totally withdraws himself from the preoccupations with the body and the mind. The final locus of withdrawal left for him is one's own real "I", *Paramātmā* - Brahman. There is no *tripuṭī* there. This process is described in the statement that the *jīva* glides into *Paramātmā* and becomes identical with it, giving up the prior individuality. The *tripuṭī* operating at *antaḥkaraṇa* level is no more. This is the actual sleep. The state of *jīva* at that time of sleep cannot be separate from the nature of Brahman, i.e. *Brahmānanda* - absolute bliss.

The following teaching of Sage Uddālaka Āruṇi to his own son Śvetaketu, wherein a definition of *svapiti* - this person sleeps - is given, confirms the above analysis: "Dear son, in sleep the individual becomes one with *Sat* - Brahman - and gains one's own real nature. Therefore this person is said to be *svapiti* - sleeps - because at that time the *jīva* gains (*apītaḥ bhavati*) *svam* - oneself." (Ch. U. 6-8-1).

Despite this fact, the self-ignorance does not allow the individual to know that the real nature of himself is Brahman only. As a result, identification of the individual with his embodiment continues on waking up or in the dream.

ŚRUTI REVEALS HAPPINESS DURING SLEEP

As already seen so far, happiness is verily present in sleep. Yet, it is not known at the time of sleep itself that "I experience happiness", because at that time there is absence of *tripuṭī*. In other words during sleep *antaḥkaraṇa* is non-functional and hence there is absence of both the *ahaṅkāra* - "I" notion identified with the embodiment - and the *antaḥkaraṇa vṛtti* which actually objectifies the happiness. Those who do not inquire into the exact process of sleep may find it difficult to understand that there is the presence of happiness in sleep. In many *Upaniṣads* the presence of happiness during sleep is shown with the

help of suitable illustrations. The following are some of them from *Chāndogya* and *Bṛhadāranyaka Upaniṣads*.

दृष्टान्ताः शकुनिः श्येनः कुमारश्च महानृपः ।
महाब्राह्मण इत्येते सुप्त्यानन्दे श्रुतीरिताः ॥४६॥

dr̥ṣṭāntāḥ śakuniḥ śyenaḥ kumāraśca mahānṛpaḥ
mahābrāhmaṇa ityete suptyānande śrutīritāḥ - (46)

सुप्त्यानन्दे - about the happiness in sleep शकुनिः - bird श्येनः - hawk or falcon कुमारः - a child महानृपः - emperor च - and महाब्राह्मणः - learned brahmin having self-knowledge इति - thus एते - these दृष्टान्ताः - illustrations श्रुतीरिताः - are told by the *Śruti*. - (46)

46. "A bird, a hawk or falcon, a child, an emperor and a learned Brahmin having self-knowledge", these are the illustrations told by the *Śruti* about the (presence of) happiness in sleep.

The *Śruti* demonstrates the presence of happiness in sleep with the help of above five illustrations and thereby refutes the notion that it is absent in sleep.

To begin with, an illustration of a bird is considered, as given in *Chāndogyopaniṣad*. "A bird bound to a string, flying in all directions and failing to get an abode somewhere else, resorts to the place of tying alone. In this very way indeed, O dear son, the *jīva* having undergone the different lots of joys and sorrows and failing to get an abode anywhere else, seeks resort in *Sat* - Brahman - alone. O dear son, *jīva* is totally dependent on *Sat* - Brahman" (Ch. U. 6-8-2). The same illustration about sleep is cited briefly in the next two verses.

शकुनिः सूत्रबद्धः सन् दिक्षु व्यापृत्य विश्रमम् ।
अलब्ध्वा बन्धनस्थानं हस्तस्तम्भाद्युपाश्रयेत् ॥४७॥

śakuniḥ sūtrabaddhaḥ san dikṣu vyāpṛtya viśramam
alabdhvā bandhanasthānaṁ hasta-stambhādyupāśrayet - (47)

शकुनिः - bird सूत्रबद्धः सन् - being tied by a string दिक्षु - in different directions व्यापृत्य - having engaged in (i.e. wandering about) विश्रमम् -

rest अलब्ध्या - without getting बन्धस्थान - the place of (its) bondage
हस्तस्तम्भादि - hand, pillar etc. उपाश्रयेत् - resorts to. - (47)

47. The bird tied by a string, wandering about in different directions and finding no rest, resorts to hand, pillar etc., the place of its bondage.

A hunter has tied one foot of a bird by a string and its other end is tied to his own hand or a peg or a pillar. The bird flies off in all the directions within its possible limits either to get released from the bondage or to find food. Having failed to find repose anywhere within those limits, it finally returns to and perches at the place where it is tied. The sleeping of a *jīva* is no better than this.

जीवोपाधिमनस्तद्वद्धर्मधर्मफलाप्तये।

स्वप्ने जाग्रति च भ्रान्त्वा क्षीणे कर्मणि लीयते ॥४८॥

jīvopādhimanastadvad dharmādharmaphalāptaye

svapne jāgrati ca bhrāntvā kṣiṇe karmaṇi liyate - (48)

तद्वत् - similarly जीवोपाधिमनः - the mind which is the conditioning of *ātmā* धर्मधर्मफलाप्तये - to acquire (i.e. exhaust) the results of *punya* and *pāpa* स्वप्ने - in the dream जाग्रति - in the waking च - and भ्रान्त्वा - having wandered कर्मणि क्षीणे - when the (particular) results of action are exhausted लीयते - merges. - (48)

48. Similarly, the mind which is *upādhi* - the conditioning - of *ātmā*, having wandered in the dream and waking states to exhaust the results of *punya* and *pāpa*, merges (in Brahman conditioned by ignorance) when the (particular) results of action are exhausted.

Jīvopādhimanaḥ:

In this phrase the word *jīva* is used in the sense of *ātmā* and not the actual individual. For, *ātmā* identified with *manaḥ* - *antaḥkaraṇa* - alone is *jīva* and so *antaḥkaraṇa* by itself is not the *upādhi* - conditioning - of *jīva*. The phrase therefore means, that which is the *upādhi* of *ātmā* and is itself *manaḥ*.

The experiences that we undergo daily are the results of our past *karmaphalas* both good and bad. We may aspire to have many sense pleasures, but everyone gets what one deserves and not what is

desired. These are experienced with the help of both gross and subtle bodies during waking state and only by the latter in the dream. This is what is meant by the wandering of the *jīva* in the dream and waking states. When the *karmaphalas* for a given day is over, the wearied individual discards the individuality - separateness of oneself - and merges in Brahman, of course conditioned by the self-ignorance.

The example of *śyena* is based on *Bṛhadāraṇyakopaniṣad*. "A falcon or a fast flying hawk having flown in sky for procuring food gets tired and rushes to its nest spreading the wings. In the same way this individual (tired of waking and dream state pursuits) runs to this happiness in sleep, which happiness itself is one's own real nature. Being asleep, no more does one entertain desire for any sense objects or indulge in them" (*Bṛ. U.* 4-3-19).

श्येनो वेगेन नीडैकलम्पटः शयितुं व्रजेत् ।

जीवः सुप्त्यै तथा धावेद्ब्रह्मानन्दैकलम्पटः ॥४९॥

śyeno vegena nīḍaikalampaṭaḥ śayitum vrajet

jīvaḥ suptyai tathā dhāved brahmānandaikalampaṭaḥ - (49)

यथा - as श्येनः - falcon शयितुम् - to sleep नीडैकलम्पटः - being very keen to reach its nest वेगेन - with speed व्रजेत् - proceeds तथा - so जीवः - *jīva* ब्रह्मानन्दैकलम्पटः - the one who is very keen to gain *Brahmānanda* सुप्त्यै - to sleep धावेत् - rushes. - (49)

49. As the falcon proceeds with speed, being very keen to reach its nest to sleep, so (too) the *jīva* who is very keen to gain *Brahmānanda* rushes to sleep.

The falcon flies hither and thither the whole day to find its prey. At dusk, on getting tired it flies fast to its nest only to sleep. Likewise the *jīva* desirous of total repose rushes to sleep. Such repose is possible only in one's own real nature - *Brahmānanda*.

The next three illustrations are derived from *Bṛhadāraṇyakopaniṣad*. "Just as a suckling infant or an emperor or a highly learned Brahmin with self-knowledge having got the state of happiness that entirely destroys the sorrows, remains, so does this individual sleep" (*Bṛ. U.* 2-1-19). These are described in three verses.

अतिबालः स्तनं पीत्वा मृदुशय्यागतो हसन् ।

रागद्वेषाद्यनुत्पत्तेरानन्दैकस्वभावभाक् ॥५०॥

atibālah stanaṃ pītva mṛduśayyāgato hasan

rāgadveṣādyanutpatterānandaika-svabhāvabhāk - (50)

अतिबालः - a very tender child स्तनं पीत्वा - having suckled मृदुशय्यागतः - lying on a soft bed हसन् - smiling रागद्वेषाद्यनुत्पत्तेः - because of non-production of likes and dislikes etc. आनन्दैकस्वभावभाक् - enjoying the nature of bliss alone (भवति - remains). - (50)

50. A very tender child, having suckled, lying on a soft bed and smiling, remains enjoying the nature of bliss alone, because of non-production of likes and dislikes etc.

In a suckling infant, the emotions, passions, likes, dislikes etc. which can create sorrows are yet to be developed. Its happiness is unsullied by sorrow when it is in a comfortable condition free from external and internal causes of sorrow. The happiness of such a child demonstrates how the happiness present in sleep is intense and totally free from sorrow.

महाराजः सार्वभौमः संतुष्टः सर्वभोगतः ।

मानुषानन्दसीमानं प्राप्यानन्दैकमूर्तिभाक् ॥५१॥

mahārājaḥ sārvaabhaumaḥ santrptaḥ sarvabhogataḥ

mānuṣānanda-sīmānaṃ prāpyānandaikamūrtibhāk - (51)

सर्वभोगतः - with all sense enjoyments संतुष्टः - totally contented सार्वभौमः महाराजः - the emperor of the entire earth मानुषानन्दसीमानम् - the limit of human happiness प्राप्य - having gained आनन्दैकमूर्तिभाक् - the embodiment of bliss alone (भवति - becomes). - (51)

51. The emperor of the entire earth, totally content with all the sense enjoyments, having got the limit of human happiness becomes the embodiment of bliss alone.

Taittirīya and *Bṛhadāraṇyaka Upaniṣads* describe the highest human happiness that is possible called *mānuṣānanda* - one unit of human happiness. It consists of the happiness enjoyed by a young, noble, smart, courageous and mighty emperor who is highly learned and who rules over the unrivalled kingdom of entire earth, rich with prosperity.

The emperor may not be totally free from sorrows and anxieties. Yet he is saturated with all the human sense pleasure and has nothing to hanker for from them. He is considered to be the very embodiment of happiness. Therefore he can stand a comparison with the happiness in sleep.

महाविप्रो ब्रह्मवेदी कृतकृत्यत्वलक्षणाम्।
विद्यानन्दस्य परमां काष्ठां प्राप्यावतिष्ठते॥५२॥

*mahāvipro brahmavedī kṛtakṛtyatva-lakṣaṇām
vidyānandasya paramāṁ kāṣṭhāṁ prāpyāvatiṣṭhate - (52)*

महाविप्रः - highly learned Brahmin ब्रह्मवेदी - the one who has got the *aparokṣa jñāna* of Brahman (*Brahmajñānī*) कृतकृत्यत्वलक्षणाम् - that which is characterised by a sense of total accomplishment विद्यानन्दस्य - of the joy of self-knowledge परमां - the most exalted काष्ठां - the limit प्राप्य - having gained अवतिष्ठते - remains. - (52)

52. A highly learned Brahmin who is a *Brahmajñānī* remains having gained the highest limit of joy of self-knowledge, characterised by a sense of total accomplishment.

A *Brahmajñānī* who has *niṣṭhā* - the firm abidance - in self-knowledge, always revels in the absolute bliss that is one's own real nature. The joy of a *jñānī* serves as an illustration to describe the happiness in sleep.

What is the purpose of illustrating only these three cases and not others is explained now.

मुग्धबुद्धातिबुद्धानां लोके सिद्धा सुखात्मता।
उदाहतानामन्ये तु दुःखिनो न सुखात्मकाः॥५३॥

*mugdha-buddhātibuddhānāṁ loke siddhā sukhātmataḥ
udāhṛtānāmanyē tu duḥkhino na sukhātmakāḥ - (53)*

उदाहतानां - (among) the illustrated मुग्धबुद्धातिबुद्धानां (मध्ये) - (among) the ignorant, discriminating and wise persons लोके - in the world सुखात्मता - happy nature सिद्धा - is admitted to be true अन्ये - the others तु - whereas दुःखिनः - (are) sorrowful सुखात्मकाः न - (are) not happy. - (53)

53. Among the illustrated ignorant, discriminating and wise persons, the happy nature is accepted in the world. Whereas the others are sorrowful and not happy.

It is well known that among the totally ignorant persons a suckling infant is the happiest one. Among those who have discrimination an able emperor is considered to be the happiest person. *Brahmajñānī* of course tops all wise persons. The other people are not cited as examples because they are not happy in the real sense, being full of inhibitions and deficiencies.

The author relates these three illustrations to the person who is asleep.

कुमारादिवदेवायं ब्रह्मानन्दैकतत्परः ।

स्त्रीपरिष्वक्तवद्वेद न बाह्यं नापि चान्तरम् ॥५४॥

kumārādivadevāyaṃ brahmānandaikatatparaḥ

strīpariṣvaktavadveda na bāhyaṃ nāpi cāntaram - (54)

कुमारादिवत् - like a child etc. एव - exactly अयं - this(sleeping) person ब्रह्मानन्दैकतत्परः - is eagerly immersed in *Brahmānanda* स्त्रीपरिष्वक्तवत् - like a person embraced by his wife बाह्यं - external (things) न वेद - knows not अपि च - and also आन्तरम् - internal (things) न (वेद) - knows not.- (54)

54. Exactly like a child etc. this sleeping person is eagerly immersed in *Brahmānanda* (and) knows not anything outside or inside like a person embraced by his wife.

Just as a child, an emperor and a *jñānī* are absorbed in happiness, so is the sleeping person exclusively devoted to *Brahmānanda*. How is he engrossed in *Brahmānanda* is further illustrated based on a description from *Bṛhadāraṇyakopaniṣad* (4-3-21). A lustful person when in embrace with the beloved is not aware of the happenings either outside the house or inside. So the sleeping person does not know anything.

The external and internal things not known in both the cases are now shown.

बाह्यं रथ्यादिजं वृत्तं गृहकृत्यं यथान्तरम् ।

तथा जागरणं बाह्यं नाडीस्थः स्वप्न आन्तरः ॥५५॥

यथा - just as रथ्यादिजं - taken place on the roadside वृत्तं - news बाह्यं
 - (is) external गृहकृत्यं - household affair आंतरं - (is) internal तथा - so जागरणं
 - waking state बाह्यं - (is) external नाडीस्थः - abiding in the tubular vessel
 स्वप्नः - dream आंतरः - (is) internal state. - (55)

55. Just as the roadside news is external and the household affair is internal, so is the waking state external and the dream, abiding in *nāḍī* is internal state.

The external and internal things in the case of the lustful person refer to the roadside news and the household affairs respectively. The same with respect to a sleeping person are waking state and dream state. While asleep no one is aware of the external things, is a universally known fact. It shows the total preoccupation of the individual in *Brahmānanda* alone to the exclusion of everything else. The *nāḍī* - the tubular vessel - in the throat region is said to be the seat of dream.

WHY IS THERE NO SORROW IN SLEEP?

The suffering of *samsāra* consisting of sorrowful and happy experiences remains so long as there is identification with one's own embodiment. In sleep no such identification is possible, so the *jīva* is free from it and abides in *Brahmānanda* only. The reason for this is furnished now in accordance with *Bṛhadāraṇyakopaniṣad* declarations, "In sleep the father is no father" etc. (*Bṛ. U.* 4-3-22).

पितापि सुप्तावपितेत्यादौ जीवत्ववारणात् ।

सुप्तौ ब्रह्मैव नो जीवः संसारित्वासमीक्षणात् ॥५६॥

pitāpi suptāvapitetyādaū jīvātavārāṇāt

suptau brahmaiva no jīvaḥ saṃsāritvāsamīkṣaṇāt - (56)

सुप्तौ - during the sleep पिता - father अपि - also अपिता - (is) not a father इत्यादौ - in such statements जीवत्ववारणात् - because the status of *jīva* is warded off सुप्तौ - in sleep संसारित्वासमीक्षणात् - because that status of being *samsāri* is not seen ब्रह्मैव - (the individual is) Brahman only न
 उ - on the other hand not जीवः - *jīva*. - (56)

56. Because in statements such as "during the sleep the father also is not a father", the status of *jīva* is warded off, in sleep the individual is Brahman only. On the other hand one is not *jīva*, because the state of being *saṃsārī* is not seen (there).

The *Śruti* itself dismisses in sleep all the superimposed statuses of *jīva* like that of father, mother, deity, world, thief etc. As a result, the absence of the *saṃsārī* state is also universally experienced therein. What remains ultimately is the basis of *jīva*, the Brahman alone.

It may be true that in sleep, the *jīva* loses the status of father, mother etc. Yet the question arises why should the existence full of sorrow, limitations and joy called *saṃsāra* be not there at that time? When the cause, the erroneous identification with the body, is not available, its effect seen as the *saṃsāra* cannot be present. The above quoted *Śruti* continues to point out this fact. "In sleep the person gets freed from all the sorrows abiding in the *antaḥkaraṇa*" (*Bṛ. U. 4-3-22*).

The absence of *saṃsāra* in sleep is accordingly explained further.

पितृत्वाद्यभिमानो यः सुखदुःखाकरः स हि ।
तस्मिन्नपगते तीर्णः सर्वाञ्छोकान्भवत्ययम् ॥५७॥

*pitṛtvādyabhimāno yaḥ sukhaduḥkhākāraḥ sa hi
tasminnapagate tīrṇaḥ sarvāñchokān bhavatyayam - (57)*

यः - who पितृत्वाद्यभिमानः - erroneous notion of fatherhood etc. सः - he हि - certainly सुखदुःखाकरः - is the main cause of happiness and sorrows तस्मिन् - when it (erroneous notion) अपगते - passes away अयं - this (*jīva*) सर्वान् - all शोकान् - sorrows तीर्णः भवति - crosses over. - (57)

57. That which is the erroneous notion of fatherhood etc. is the main cause of happiness and sorrows. When it passes away, the *jīva* crosses over all the sorrows.

The words *sukha*, *duḥkha* and *śoka* signify the *saṃsāra*. The erroneous notion like, "This is my son, I am his father or mother" etc. born of wrong identification with our embodiment, is the root cause of *saṃsāra*. *Ākaraḥ* means the place of origin. In the absence of the cause, the identification, the effect as *saṃsāra* should automatically vanish.

POSITIVE STATEMENT OF *ŚRUTI* ABOUT HAPPINESS IN SLEEP

The *Śruti* passages quoted so far to show the presence of happiness have not specifically used the word "happiness", whereby one may still doubt about its presence during sleep. The author dispels any such doubt by citing the content of a *mantra* from *Kaivalyopaniṣad* (1-13) which clearly mentions the acquisition of happiness in sleep.

सुषुप्तिकाले सकले विलीने तमसावृतः ।

सुखरूपमुपैतीति ब्रूते ह्याथर्वणी श्रुतिः ॥५८॥

suṣuptikāle sakale vilīne tamasāvṛtaḥ

sukharūpamupaitīti brūte hyātharvaṇī śrutiḥ - (58)

सुषुप्तिकाले - during sleep सकले विलीने - when everything has disappeared तमसावृतः - covered by ignorance सुखरूपम् - happiness, the real nature of oneself उपैति - gains इति - thus हि - indeed आथर्वणी - belonging to *Atharvaṇaveda* श्रुतिः - the *Śruti* passage ब्रूते - tells. - (58)

58. The *Śruti* passage from *Kaivalyopaniṣad* belonging to *Atharvaṇaveda* indeed tells, "During the sleep when everything has disappeared, (the *jīva*) covered by ignorance, gains the happiness, the real nature of oneself".

Sukharūpa - the happy nature - refers to Brahman, the real nature of oneself.

UNIVERSAL RECOLLECTION PROVES THE HAPPINESS IN SLEEP

Indeed we need not even resort to the *Śruti* to verify the presence of happiness in sleep. It can be easily understood from the recollection of everyone.

सुखमस्वाप्समत्राहं न वै किञ्चिदवेदिषम् ।

इति सुप्ते सुखाज्ञाने परामृशति चोत्थितः ॥५९॥

sukhamasvāpsamatrāhaṁ na vai kiñcidavediṣam

iti supte sukhājñāne parāmṛśati cotthitaḥ - (59)

अत्र - in this respect अहं - I सुखम् - happily अस्वाप्सम् - slept किञ्चित् - anything न वै - not at all अवेदिषम् - I knew इति - thus च - certainly उत्थितः (पुरुषः) - woken up (person) सुप्ते (वर्तमाने) - present in sleep सुखाज्ञाने - happiness and ignorance परामृशति - recollects. - (59)

59. In this respect, "I slept happily, I did not at all know anything", thus a woken up person certainly recollects the presence of happiness and ignorance in sleep.

"I slept happily for this much period of time, I did not know anything", is remembered by everyone on waking from sleep. This is not possible unless happiness and ignorance were truly present during sleep. This is one more way to ascertain the presence of happiness in sleep.

Some persons may not accept the memory as valid means of knowledge. If that is so, then the presence of happiness cannot be ascertained on the basis of memory. Even if it is true that memory is not valid means of knowledge, in this context the happiness is proved on the basis of the experience which is indispensable to have its memory.

परामर्शोऽनुभूतेऽस्तीत्यासीदनुभवस्तदा ।

चिदात्मत्वात्स्वतो भाति सुखमज्ञानधीस्ततः ॥६०॥

parāmarṣonubhūteṣṭītyāsīdanubhavastadā

cidātmavātsvato bhāti sukhamaññādhiṣṭataḥ - (60)

परामर्शः - memory अनुभूते (एव विषये) - with respect to experienced (thing only) अस्ति - takes place इति - because तदा - then (in sleep) अनुभवः - experience आसीत् - was (there) चिदात्मत्वात् - because of being *caitanya* (pure awareness) in nature सुखम् - happiness स्वतः - of its own भाति - manifest ततः - from that (*caitanya*) अज्ञानधीः - experience of ignorance (भवति - takes place). - (60)

60. There was an experience (of both happiness and ignorance) in sleep because memory takes place only with respect to experienced thing. Happiness manifests of its own because of being *caitanya* in nature. The experience of ignorance is (also) on account of that *caitanya*.

A memory is invariably preceded by its corresponding experience. No one can remember something that has not been already experienced. The very fact that we recollect the presence of happiness and ignorance in sleep proves their experience during that period.

A question may be asked, how can any experience be justified in sleep when the mind and sense organs are no longer available to experience? This question needs to be probed from the following two different aspects:

a) Is it assumed that there is no means of experiencing happiness in sleep?

b) Or, is there no means which can experience ignorance?

The former assumption is wrong. The happiness in essence is nothing but the very knowledge principle, *caitanya*. Being self-evident, it needs no other instrument for its cognition. Obviously there is the experience of happiness without any means of experience.

The latter possibility also cannot hold good. In the very presence of self-evident *caitanya* which is happiness, its ignorance is also experienced. There is therefore no need of any separate means.

Unlike all the experiences in the waking and the dream states, the experience of happiness and ignorance is not known while one is asleep. This is due to cessation of function of *antaḥkaraṇa* during sleep whereby there is the absence of *tripuṭī* and corresponding *antaḥkaraṇa vṛtti*. This is already shown in the context of verse 42. Additional reason also will be given in verse 66.

THE PRAMĀṆA THAT REVEALS HAPPINESS IN SLEEP TO BE BRAHMĀNANDA

The happiness in sleep is self-evident because it is *caitanya* - the knowledge principle - itself. It was also told in verses 42 and 45 that the *jīva* gains identity with *Brahmānanda* in sleep. Yet, one may question the very basis of such claim. To prove it beyond any doubt, further evidence of the *Śruti* can be given, which is the most valid means of knowledge. An *Upaniṣad* reveals, "Vijñānam ānandam Brahma - Brahman is knowledge principle and absolute bliss" (*Br. U.* 3-9-28). This passage is cited in the next verse.

ब्रह्म विज्ञानमानन्दमिति वाजसनेयिनः ।

पठन्त्यतः स्वप्रकाशं सुखं ब्रह्मैव नेतरत् ॥६१॥

brahma vijñānam ānandam iti vājasaneyinaḥ

paṭhantyataḥ svaprakāśam sukhaṁ brahmaiva netarat - (61)

ब्रह्म - Brahman (is) विज्ञानम् - the knowledge principle आनन्दम् - bliss इति - thus वाजसनेयिनः - the followers of *Bṛhadāraṇyaka Śruti* पठन्ति - declare अतः - therefore स्वप्रकाशं - self-evident सुखं - happiness (is) ब्रह्म - Brahman एव - alone इतरत् - (its) opposite (limited happiness) न - not. - (61)

61. The followers of *Bṛhadāraṇyaka Śruti* declare, "Brahman is the knowledge principle, bliss". Therefore the self-evident happiness (in sleep) is Brahman alone and not its opposite (the limited happiness).

Vājasani is Lord Sun. His disciple Sage Yājñavalkya is called *Vājasaneyah* to whom the *Vājasaneyī Saṃhitā* or *Śuklayajurveda* is attributed. The followers of Yājñavalkya's teaching as taught in *Bṛhadāraṇyaka Śruti* as found in *Śuklayajurveda* are called *Vājasaneyinah*. "They declared" means, it is stated so in *Bṛhadāraṇyakopaniṣad*.

Happiness that is dependent on sense objects and is born of their contacts with the means of experience, is short-lived. Even the ecstatic moods which depend on the state of mind are not permanent. In contrast to these, the happiness which is self-evident and which does not need any means of knowledge, can only be Brahman, the *caitanya*. That itself is *Brahmānanda* - the absolute bliss. The happiness in sleep is self-evident. It must necessarily be *Brahmānanda* alone and certainly not anything else, as revealed by the *Śruti*.

To sum up, based on universal experience and proper reasoning in tune with the *Śruti*, the happiness in sleep is proved to be the non-dual *Brahmānanda* itself.

BRAHMĀNANDA IN SLEEP IS CONDITIONED BY BLISS SHEATH

If in sleep, the individual *jīva* were to become one with one's own real nature, Brahman that is absolute bliss and if there were no *saṃsāra* at all during that sleep state, in waking or in dream states also everyone should necessarily appreciate *Brahmānanda* and remain totally free from *saṃsāra*. But that is not what we experience. We do not find our real nature in these states and continue to be in our miserable existence characterised by limitations and sorrows. It is true that in sleep the *jīva* becomes identical with Brahman and thereby there is no trace of *saṃsāra* then. And yet, the presence of self-ignorance or otherwise called *ānandamaya kośa* - bliss sheath - which is the root cause of *saṃsāra*, continues therein. Therefore the moment one wakes up or dreams, the invariable effect of ignorance, viz. identification with the embodiment remains and as a consequence unabated *saṃsāra* continues. This explains why self-knowledge is indispensable to get freed from *saṃsāra*. Neither sleep nor forgetting the duality by any technique can ever be a solution to *saṃsāra*.

Even though we could ascertain the presence of *Brahmānanda* in sleep, we should also bear in mind that it is still conditioned by *ānandamaya kośa*. Its presence is shown in the forthcoming analysis.

EXPERIENCER AND REMEMBERER OF SLEEP IS THE SAME ENTITY

It is an infallible rule that the memory and its corresponding experience always abide in the same locus. In verse 59 the recollection of earlier experience, "I slept happily, I did not know anything", was employed to ascertain the fact that the happiness is present in sleep. Now a doubt is raised as follows:

This recollection is function at the level of *viññānamaya kośa* - intellectual sheath - comprising decision making faculty. Based on the above-mentioned rule, the experience of sleep should necessarily belong to the same *kośa*. However, this is not so, because intellectual sheath is absent during sleep; otherwise it is not sleep at all. If it is said that sleep experience belongs to *ānandamaya kośa* and memory to *viññānamaya kośa*, then it will go against the rule of experience and

recollection abiding in the same locus. This would mean that the conclusion of happiness being present in sleep would also go wrong.

But it is not so. If we know the inherent cause and effect relation between these two separate sheaths, then we will understand that the same locus is there but with two separate facets, one for experience of sleep and the other for its memory. A detailed answer is given now, which paves the way for showing that the experience of *Brahmānanda* in sleep is through the exclusive *upādhi* - limitation - of bliss sheath.

यदज्ञानं तत्र लीनौ तौ विज्ञानमनोमयौ ।

तयोर्हि विलयावस्था निद्राऽज्ञानं च सैव हि ॥६२॥

yadajñānaṃ tatra līnau tau vijñānamanomayau

tayorhi vilayāvasthā nidrāḥjñānaṃ ca saiva hi - (62)

यद् - which अज्ञानम् (अस्ति) - ignorance (is there in sleep) तत्र - in it तौ - those two विज्ञानमनोमयौ - intellectual and mental sheaths लीनौ - are dissolved हि - because तयोः - of those two विलयावस्था - the state of dissolution निद्रा - (is) sleep च - and सा - that (sleep) एव - only अज्ञानं - (is) ignorance हि - it is well known. - (62)

62. Those two intellectual and mental sheaths are dissolved in the ignorance which is there in sleep, because sleep is the state of dissolution of those two (sheaths) and it is a well known fact that sleep itself is ignorance.

The subsequent recollection, "I did not know anything in sleep" is possible only when such an experience was present at that time of sleep. That experience of not knowing anything proves the existence of ignorance in sleep. State of sleep is also the exclusive state belonging to *ānandamaya kośa*. This *kośa* - sheath - is the cause of *vijñānamaya* and *manomaya kośas*. While the operation of *pramāṇa* - the means of knowledge - takes place in the *manomaya kośa*, the *vijñānamaya kośa* is the field of decisive faculty from which the *pramātā* - the knower or experiencer - functions. Both these *kośas* are dissolved in the ignorance that abides in sleep. Dissolution here means withdrawing as dormant form to the cause, giving up all the features of the effects - the manifestation. The experiencer alone is capable of expressing any experience as "I know this" in the form of an *antaḥkaraṇa vṛtti*. As shown above, in the absence of the functioning intellectual sheath while sleeping, there is neither experiencer nor any overt expression as "I know this" despite the presence of experience.

Why is it said that these two sheaths dissolve themselves in the ignorance present in sleep? The answer is given in the third quarter of this verse. The state of dissolution of both intellectual and mental sheaths itself is called sleep. Everyone knows that if a person is aware of what is going on in his mind or intellect then he is not asleep. Absence of cognition of any particular knowledge is called sleep. Then why is it not said that the two sheaths dissolve in sleep, and why are they considered to be dissolved in the ignorance abiding therein? For practical purposes sleep itself is considered to be the ignorance by the knowledgeable people.

If the intellectual sheath is non-functional during sleep while experiencing the happiness and ignorance present therein, how can any person remember both of them on waking up? Intellectual sheath is not actually destroyed during the sleep. It is very much present there, in a dormant state withdrawn to its cause, the bliss sheath. With the presence of the very same intellectual sheath in the causal form, i.e. the bliss sheath, one becomes the experiencer, and when it functions in its concrete form, viz. the intellectual sheath, the same person is able to remember what he had experienced earlier. Keeping this fact in mind the author explains it with an illustration.

विलीनघृतवत् पश्चात् स्याद्विज्ञानमयो घनः ।
विलीनावस्थ आनन्दमयशब्देन कथ्यते ॥६३॥

*vilīnaghṛtavat paścāt syādvijñānamayo ghanah
vilīnāvastha ānandamayaśabdena kathyate - (63)*

विज्ञानमयः - the intellectual sheath विलीनघृतवत् - like the melted ghee पश्चात् - afterwards घनः - compact स्यात् - becomes (सः एव - that alone) विलीनावस्थः - in dissolved state आनन्दमयशब्देन - by the word *ānandamaya* (*kośa*) (bliss sheath) कथ्यते - is called. - (63)

63. Like the melted ghee, the *vijñānamaya kośa* - the intellectual sheath - afterwards becomes compact. That alone in the dissolved state, is called *ānandamaya kośa* - the bliss sheath.

Ghee when heated melts, but becomes solid again after cooling. Similar is the case with *vijñānamaya kośa* - intellectual sheath. The *antahkaraṇa* - the inner instruments - contains the intellectual sheath as one of its aspects. It gets dissolved in sleep as a result of temporary cessation of *karmaphalas* - the results of actions - yielding the waking and dream state experiences. Due to the pressure of manifesting

karmaphalas, on waking up the intellectual sheath again becomes compact. Accordingly the *ātmā* conditioned by intellectual sheath also seems to have become compact, operating with limitations as before as a waker or a dreamer. The very same *ātmā* when as if gets conditioned by the bliss sheath - the dormant state of intellectual sheath - is called *ānandamayaḥ*, and that is the one who is present as the sleeper unaware of everything.

The word *viññānamayaḥ* or *ānandamayaḥ* used in this verse refers either to the *kośas* per se or to the status of individual *jīva*, i.e. *ātmā* conditioned by *viññānamaya kośa* or *ānandamaya kośa*, depending on the context.

The phrase *vilīnāvastha ānandamayaḥ* is further explained to describe the exact nature of *ānandamaya kośa* and the *jīva* in sleep.

सुप्तिपूर्वक्षणे बुद्धिवृत्तिर्या सुखबिम्बिता ।

सैव तद्विम्बसहिता लीनानन्दमयस्ततः ॥६४॥

suptipūrvakṣaṇe buddhivṛttirya sukhabimbītā

saiva tadvimbasaḥitā līnānandamayastataḥ - (64)

सुप्तिपूर्वक्षणे - at the moment immediately preceding sleep या - which सुखबिम्बिता - having reflection of happiness बुद्धिवृत्तिः - *vṛtti* of *antaḥkaraṇa* (भवति - is there) ततः - thereafter तद्विम्बसहिता - with the reflection of that (happiness) सा - that एव - alone लीना - (when) dissolved आनन्दमयः (भवति) - (becomes) *ānandamaya*. - (64)

64. At the moment immediately preceding sleep, there is a thought in *antaḥkaraṇa* which bears the reflection of happiness. That alone when dissolved with the reflection of happiness becomes *ānandamaya*.

In verses 43 to 45, the actual process of going to sleep was described in stages. As stated in verse 44, in the introvert *antaḥkaraṇa vṛtti* - the thought which has withdrawn from all the other preoccupations - the happiness that is one's own real nature gets reflected. When the same thought along with the reflection of happiness in it, gets dissolved and becomes dormant in the form of sleep, it is called *ānandamaya*. This is the state of *jīva* in sleep where there is exclusive conditioning by *ānandamaya kośa*.

The experience of happiness by *jīva* in sleep is now described. It also shows that the same individual on waking up gets the conditioning of intellectual sheath and remembers the experience later during the waking state.

अन्तर्मुखो य आनन्दमयो ब्रह्मसुखं तदा ।

भुङ्क्ते चिद्विम्बयुक्ताभिरज्ञानोत्पन्नवृत्तिभिः ॥६५॥

antarmukho ya ānandamayo brahmasukhaṁ tadā

bhukṭe cidvimbayuktābhirajāñānotpannavṛttibhiḥ - (65)

यः - who अंतर्मुखः - introvert आनन्दमयः - *jīva* exclusively conditioned by *ānandamaya kośa* तदा - then (in sleep) ब्रह्मसुखं - *Brahmānanda*, the bliss which is the nature of Brahman चिद्विम्बयुक्ताभिः - through (those) endowed with reflection of *caitanya* अज्ञानोत्पन्नवृत्तिभिः - with *vṛttis* born of ignorance भुङ्क्ते - experiences. - (65)

65. In sleep the introvert *jīva* exclusively conditioned by *ānandamaya kośa*, experiences *Brahmānanda* with the *vṛttis* born of ignorance, (and) endowed with the reflection of *caitanya*.

The individual in sleep called *ānandamayaḥ* is solely conditioned by self-ignorance coupled with the impressions of introvert *vṛtti* bearing the reflection of happiness. The same *upādhi* - conditioning - is otherwise called the *ānandamaya kośa*. Through the means of very subtle *vṛttis* which are endowed with the reflection of *cit - caitanya* - capable of revealing happiness, the individual experiences *Brahmānanda* in sleep. Therefore it is quite proper for the same individual to remember this experience of happiness on waking up even while playing a different role with the conditioning of intellectual sheath.

WHY EXPERIENCE OF SLEEP IS NOT KNOWN DURING SLEEP ITSELF?

How is it then that the one who sleeps knows not, "Now I experience happiness", as he does in the waking state? Unlike the manifest gross *antaḥkaraṇa vṛttis*, the subtle *vṛttis* born of ignorance do not come to the level of cognition. This also explains why sleep is not available as a matter of present experience. So the author says -

अज्ञानवृत्तयः सूक्ष्माः विस्पष्टाः बुद्धिवृत्तयः ।

इति वेदान्तसिद्धान्तपारगाः प्रवदन्ति हि ॥६६॥

अज्ञानवृत्तयः - *vṛttis* born of ignorance सूक्ष्माः - (are) subtle बुद्धिवृत्तयः
 - *vṛttis* of *antaḥkaraṇa* विस्पष्टाः - (are) very evident इति - thus
 वेदान्तसिद्धान्तपारगाः - the experts in the truth as revealed by Vedānta प्रवदन्ति
 - proclaim हि - this is well known. - (66)

66. The experts in the truth as revealed by Vedānta proclaim, "The *vṛttis* born of ignorance are subtle (and) the *vṛttis* of *antaḥkaraṇa* are very evident". This is well known.

In sleep, because the ignorance is in an unmanifest state, its *vṛttis* also are subtle in nature. Therefore the sleep experience is not evidently cognised at that time. In contrast, the *antaḥkaraṇa* is fully manifest. Accordingly its *vṛttis* also are very evident and so the waking state experiences are vivid in their nature. Due to the unmanifest condition of *vṛttis* in sleep, the experience born of them also is so, whereby it is not manifestedly cognised at that time as a present experience.

Now the *Śruti* is cited as *pramāṇa* to show that in sleep the *jīva* experiences *Brahmānanda* having the exclusive *upādhi* of subtle *vṛttis* pertaining to *ānandamaya kośa*.

**माण्डूक्यतापनीयादिश्रुतिष्वेतदतिस्फुटम्
 आनन्दमयभोक्तृत्वं ब्रह्मानन्दे च भोग्यता ॥६७॥**

*māṇḍūkya-tāpanīyādi-śrutiṣvetadatisphuṭam
 ānandamayabhokṛtvaṃ brahmānande ca bhogyatā - (67)*

आनन्दमयभोक्तृत्वं - the status of being the experiencer of *ānandamaya*
 ब्रह्मानन्दे - in *Brahmānanda* भोग्यता - the status of being the one that is
 experienced च - and (इति - thus) एतद् - this माण्डूक्यतापनीयादिश्रुतिषु - in the
Upaniṣads Māṇḍūkya, Tāpanīya etc. अतिस्फुटम् - (is) very evident. - (67)

67. This fact, "(In sleep,) the *ānandamaya* (*jīva*) having the exclusive conditioning of *ānandamaya kośa*) is the experiencer and *Brahmānanda* is the one that is experienced", is very evident in the *Upaniṣads Māṇḍūkya, Tāpanīya* etc.

Etad - this - refers to what is very evidently told in those *Upaniṣads* and it is described in the second line of this verse, viz. in sleep the *jīva* having the exclusive conditioning of *ānandamaya kośa* comprising its subtle *ṛttis*, is the experiencer and *Brahmānanda* is the one that is experienced.

STATUS OF *JĪVA* AS PER *MĀṆḌŪKYOPANIṢAD*

The *Māṇḍūkyopaniṣad* in its fifth *mantra* describes in detail the above fact in the phrase, *suṣuptasthāṇaḥ, ekībhūtaḥ, prajñānaghananaḥ eva, ānandamayaḥ, hi ānandabhuk, cetomukhaḥ*. Its meaning is explained further in the next five verses.

एकीभूतः सुषुप्तस्थः प्रज्ञानघनतां गतः ।

आनन्दमय आनन्दभुक्चेतोमयवृत्तिभिः ॥६८॥

*ekībhuṭaḥ suṣuptasthaḥ prajñānaghanatām gataḥ
ānandamayaḥ ānandabhuk cetomayavṛttibhiḥ - (68)*

एकीभूतः - unified सुषुप्तस्थः - one who has sleep as the field of identification प्रज्ञानघनतां गतः - various types of knowledge have become indistinguishable in whom आनन्दमयः - who is abundant in happiness चेतोमयवृत्तिभिः - through the *ṛttis* with reflected *caitanya* आनन्दभुक् - experiencer of happiness. - (68)

68. (*Ātmā* with respect to sleep) is unified, has sleep as the field of identification, is the one in whom various types of knowledge have become indistinguishable (or solidified), is abundant in happiness and is the experiencer of happiness through the *ṛttis* with reflected *caitanya* (in them).

Ekībhūtaḥ and *prajñānaghanatām gataḥ* will be explained by the author himself in verses 69 and 70 respectively. *Suṣuptasthaḥ* - one who abides in sleep - refers to *ātmā* who has sleep as the field of identification. This facet is referred to in *Māṇḍūkyopaniṣad* (5) as *suṣuptasthāṇaḥ*.

Happiness experienced during sleep is covered by ignorance. That state is not permanent and the *jīva* is forced to come out of it, when the *karmaphalas* demand the waking or dream state for its manifestation. In view of this limitation the word *ānandamayaḥ* means one who is predominantly happiness, but is not the one who verily

abides for ever in the absolute bliss which is one's *svarūpa* - the real nature.

In the world a person who is always at ease without any exertion is also said to be a happy person. Similarly the one who is asleep experiences happiness without any effort at all. Hence the appellation *ānandabhuk* - experiencer of happiness - is apt. The *vyttis* born of ignorance with the *caitanya* - the pure awareness - reflected in them, serve as the means to experience this happiness.

The word *ekībhūtaḥ* from the *Śruti* is being explained in the following verse.

विज्ञानमयमुख्यैर्यो रूपैर्युक्तः पुराधुना ।
स लयेनैकतां प्राप्तो बहुतण्डुलपिष्टवत् ॥६९॥

*vijñānamayamukhyairyo rūpairyuktaḥ purādhunā
sa layenaikatām prāpto bahutaṇḍula-piṣṭavat - (69)*

यः - who पुरा - formerly विज्ञानमयमुख्यैः रूपैः - with the forms having *vijñānamaya kośa* as the prominent one युक्तः - endowed with सः - he अधुना - now लयेन - by the disappearance (of *upādhi*) एकतां - unification प्राप्तः भवति - gains बहुतण्डुलपिष्टवत् - like the flour made of varieties of grains. - (69)

69. *Ātmā* who was formerly (in the waking state) endowed with the forms having *vijñānamaya kośa* as the prominent one, now (in sleep) gets unified by the disappearance (of *upādhi* - embodiment), like the flour made of varieties of grains.

The nature of *ātmā* is *caitanya* - the pure awareness principle. It is totally free from gross, subtle and causal bodies along with their modifications as well. Yet, like a crystal, to those who lack discrimination, it appears to take unto itself the features of the embodiments. The mutual superimposition between *ātmā* and the *upādhi*, which is born of self-ignorance is the cause for such an error. As a result, during the waking state, *ātmā* appears to be endowed with different aspects of embodiments and their functions as the case may be.

To drive home the point that the *saṃsāra* for *ātmā* is only due to the identification with the embodiment, *Bṛhadāraṇyakopaniṣad* enumerates in the following passage, the commonly seen *upādhis* which appear to be the characteristic features of *ātmā*. "The *ātmā* who indeed

is Brahman appears as though endowed with the intellect, the mind, the vital force, with the eyes and ears, the human embodiments, the heavenly embodiments, the animal embodiments, desire, dispassion, anger, cheerfulness, *punya* (religious merit), *pāpa* (sin), in fact with all that exist in the Creation" (Br. U. 4-4-5). Among these the *viññānamaya kośa* - the intellectual sheath - is prominent, because it is the leading factor in the conduct of any given embodiment. *Kāthopaniṣad* describes it as the *sārathi* - charioteer - who can make or mar the master sitting in the chariot by his skillful or rash driving.

In sleep, the individual's attention is totally withdrawn from all the aspects of the embodiments, their functions, and the world around. During that period therefore they disappear from the standpoint of the sleeping person. All the distinct features of those are there in tact; but they being totally covered by ignorance cannot be differentiated. It is just like the world which cannot be seen when enveloped by pitch darkness. Such a facet of the *jīva* in sleep is described as *ekatām prāptaḥ* or *ekībhūtaḥ* - unified.

The illustration of flour made from varieties of grains mixed and ground together, explains the above unified state. In the flour the distinct features of different grains are present, but are unified for practical purposes.

The above unified condition gives rise to a state called *prajñāna-ghana* - solidity of knowledge - where there is a complete blackout as it were of all the specific types of knowledge of distinct objects found in the waking and dream states. This meaning is explained now.

प्रज्ञानानि पुरा बुद्धिवृत्तयोऽथ घनोऽभवत् ।

घनत्वं हिमबिन्दूनामुदग्देशे यथा तथा ॥७०॥

prajñānāni purā buddhivṛttayōtha ghanobhavat

ghanatvaṃ himabindūnāmudagdeśe yathā tathā - (70)

यथा - as उदग्देशे - in the northern regions हिमबिन्दूनाम् - of the snow particles घनत्वं - solidity (भवति - takes place) तथा - so पुरा - earlier (in waking and dream) बुद्धिवृत्तयः - *vṛttis* of *antaḥkaraṇa* प्रज्ञानानि - various types of knowledge in waking and dream अथ - thereafter (in sleep) घनः - solidity अभवत् - took place. - (70)

70. As in the northern regions (like the North Pole or the Himalayas), (discrete) snow particles solidify, so, earlier in the waking

and dream states, various types of knowledge (were) the (distinct) *ṛttis* of *antaḥkaraṇa*. Thereafter in sleep solidity (of *ṛttis*) took place.

Both in the waking and dream states the specific knowledge of any object etc. is seen in the form of corresponding thoughts in the *antaḥkaraṇa*. During sleep, because of unified state of *ṛttis*, no knowledge of separate objects is available. Consequently distinct types of knowledge in form of separate *ṛttis* become one with their basis, the *cit* - the knowledge principle - losing their characteristic individuality determined by the corresponding objects.

The innumerable snow particles getting frozen in one solid mass can serve as an illustration. The earlier distinctness is lost when the particles conglomerate into one dense mass, retaining their basic nature of snow. So is the case with specific knowledge in sleep.

Prajñāna-ghana as described here with respect to *jīva* in sleep, is not the direct abidance in one's own real nature, *caitanya* - the knowledge principle. Self-ignorance which is verily present in sleep, obstructs the appreciation of one's own true nature.

The same solidity of knowledge as viewed differently by different persons is described in the next verse.

तद्घनत्वं साक्षिभावं दुःखाभावं प्रचक्षते ।

लौकिकास्तार्किका यावद्दुःखवृत्तिविलोपनात् ॥७१॥

taḍghanatvaṃ sākṣibhāvaṃ duḥkhābhāvaṃ pracakṣate
laukikāstārkikā yāvadduḥkhavṛttivilopanaāt - (71)

तद्घनत्वं - the solidity of knowledge साक्षिभावं - the state of being illuminator (इति - thus वेदान्तिनः - *Vedāntīs*) प्रचक्षते - consider (तदेव - that itself) लौकिकाः - common people तार्किकाः - logicians यावद्दुःखवृत्तिविलोपनात् - because of destruction of entire sorrowful thoughts दुःखाभावं - absence of sorrows (प्रचक्षते - call). - (71)

71. The *Vedāntīs* consider the solidity of knowledge to be the state of being illuminator, (whereas) common people and the logicians call that itself as the absence of sorrows because of the destruction of entire sorrowful thoughts.

The *caitanya* which is called the *sākṣī* - the illuminator - of all that can be known, is considered to be the *prajñānaghana* in *Vedānta*.

Common people have no knowledge of scripture and the logicians take recourse only to reasoning regardless of the Vedas. It is a matter of common knowledge that all the *vr̥ttis* that give sorrows are absent in sleep. According to all these people the solidity of knowledge is simply the absence of sorrows.

The meaning of the word *cetomukhaḥ* from the earlier quoted *Māṇḍūkyaopaniṣad* (5) is given here.

अज्ञानाबिम्बिता चित्तस्यानुखमानन्दभोजने ।

भुक्तं ब्रह्मसुखं त्यक्त्वा बहिर्यात्यथ कर्मणा ॥७२॥

ajñānabimbītā citsyānmukhamānandabhojane

bhuktaṁ brahmasukhaṁ tyaktvā bahiryātyatha karmaṇā - (72)

अज्ञानबिम्बिता - reflected in subtle *vr̥ttis* born of ignorance चित् - pure awareness आनन्दभोजने - to experience the *Brahmānanda* मुखं - the means स्यात् - becomes अथ - thereafter कर्मणा - by results of (past) actions भुक्तं - experienced ब्रह्मसुखं - *Brahmānanda* त्यक्त्वा - having discarded बहिः - outside याति - goes. - (72)

72. The pure awareness reflected in the subtle *vr̥ttis* born of ignorance, becomes the means to experience *Brahmānanda* (in sleep). Thereafter by the results of past actions, (the *jīva*) having discarded the experienced *Brahmānanda*, goes outside (to waking and dream states).

The word *cetomukhaḥ* is compounded from two words, viz. *cetaḥ* and *mukham*. *Cetaḥ* can mean here reflected *caitanya* or awareness in waking and dream states or *caitanya* - the pure awareness itself. *Mukham* is *sāadhanam* - a means - or *dvāram* - a gateway, passage. Thus *cetomukhaḥ* is the one who has *cetaḥ* as one's *mukham*.

In the present context, the author takes the meaning of *cetaḥ* to be the reflected *caitanya*. Thereby *cetomukhaḥ* refers to that facet of *jīva* in sleep wherein the reflected *caitanya* in the *vr̥ttis* born of ignorance becomes the means for the individual to experience *Brahmānanda* therein.

It will be interesting to know the other two facets of the very same word as explained by Ādi Śaṅkarācārya in his commentary of *Māṇḍūkyaopaniṣad* (5).

Cetomukhaḥ is an adjective of *prājña - ātmā* identified with the field of sleep or called sleeper-consciousness.

The other two explanations are:

i) The one who is the gateway to various specific knowledge available in the waking and the dream states. Those two states are manifestations of mental and intellectual sheaths which have their cause in the bliss sheath. Therefore *prājña* - the sleeper-consciousness - becomes the cause of *viśva* - the waker-consciousness - and *taijasa* - the dreamer-consciousness. This explains why the status of an individual in sleep is considered as the *mukham* - the gateway - for *cetaḥ* - the knowledge in the other two states.

ii) *Cetaḥ - caitanya* - itself is the *mukham* - the gateway - for *prājña* to go to either waking or dream state. For, no activity whatsoever is possible without *caitanya*.

With the above elaboration based on *Māṇḍūkyaopaniṣad*, the description of *ātmā* as available in sleep state is concluded.

In fact sleep is a great boon we have for ascertaining our real nature. I cannot be dissociated or away from my intrinsic nature. If sorrowful *saṃsāra* as experienced in the waking and the dream states were my very nature, it should equally be present in sleep too. If happiness were on account of the sense objects and not my real nature itself, it should be absent in sleep. The above analysis should prove that the sorrowful existence of *saṃsāra* should necessarily belong to the erroneous identification with the embodiment, whereas our real nature is absolute bliss. In spite of availability of such impeccable evidence at personal level in our daily life, if we fail to discern our real nature, it only shows our detrimental indifference towards our own ultimate goal of life.

THE REASON WHY SLEEPER DISCARDS THE HAPPINESS OF SLEEP

Reverting to the present topic, a pertinent question can be considered. "Why does the *jīva* who is experiencing *Brahmānanda* in sleep give it up and come back to waking or dream to suffer the sorrows?" The answer is given in the second line of this verse. Every individual is bound by the results of his own past good and bad actions. In spite of the experience of *Brahmānanda* in sleep, the momentum of *karmaphala* forcibly exiles the sleeper to either waking or dream as the case may be.

कर्म जन्मान्तरेऽभूद्यत्तद्योगाद्बुध्यते पुनः ।

इति कैवल्यशाखायां कर्मजो बोध ईरितः ॥७३॥

*karma janmāntarebhūd yattadyogādbuddhyate punaḥ
iti kaivalyaśākhāyāṃ karmajo bodha īritaḥ - (73)*

कैवल्यशाखायां - in the statement of *Kaivalyopaniṣad* यत् - which कर्म - *karmaphala* जन्मान्तरे - in earlier birth अभूत् - was there तद्योगात् - as a result of that पुनः - again बुध्यते - (the sleeper) wakes up इति - thus बोधः - waking up कर्मजः - (is) the result of *karmaphala* (इति - thus) ईरितः - said. - (73)

73. In the statement of *Kaivalyopaniṣad* (1-14), "As the consequence of *karmaphala* - the result of actions - which was there in earlier birth, the sleeper wakes up again", the waking up is attributed to the results of *karmaphala*.

Governed by the laws of *karma* - action - he repeatedly gets embodiments only to go through the experiences according to the results of past actions, the *pāpa* and *puṇya*. This is possible only when the gross and the subtle bodies are operative as in the waking and the dream states. Taking into account the constitution of the embodiment, sleeping all the time is neither practical nor feasible. It is contrary to the very purpose for which the body is taken. Thus the *karmaphala* ejects the *jīva* out of sleep.

Non-acceptance of laws of *karma* by anyone does not alter the situation. Law is a law, irrespective of one's acceptance or rejection. An intelligent person should understand it and strictly abide by it. Such a conduct alone can safeguard one's interest.

AN EVIDENCE OF THE EXPERIENCE OF *BRAHMĀNANDA* IN SLEEP

कंचित्कालं प्रबुद्धस्य ब्रह्मानन्दस्य वासना ।

अनुगच्छेद्यतस्तूष्णीमास्ते निर्विषयः सुखी ॥७४॥

*kañcītkālaṃ prabuddhasya brahmānandasya vāsanā
anugacchedyatastūṣṇīmāste nirviṣayaḥ sukhī - (74)*

प्रबुद्धस्य (अपि) - (even) in case of a woken up person कंचित्कालं - for a short while ब्रह्मानन्दस्य - of *Brahmānanda* वासना - impression अनुगच्छेत् - lingers यतः - because (सः - that person) निर्विषयः - without sense objects सुखी (सन्) - (being) happy तूष्णीम् - in silence आस्ते - remains.- (74)

74. Even in case of a woken up person, the impression of *Brahmānanda* lingers for a while, because that person, being happy without sense objects, remains in silence.

Everyone knows that immediately after waking up from a sound sleep, we continue to be silent and happy for a few moments. This is true for all unless the person is hyperactive and plunges into activities the moment he wakes up. Certainly the happiness in the above immediate post-sleep waking state is not due to any external object, because the individual is yet to start the routine of indulgence in sense objects.

Any happiness independent of objects can only be *Brahmānanda*. Yet the happiness experienced immediately after waking up, cannot be direct *Brahmānanda* because the *tripuṭī* - the triple form - expressing itself as, "I am happy now", is verily evident. *Brahmānanda* is non-dual in nature and it cannot have any form of duality. So the only possibility is that it must be due to the lingering of the impressions gathered by the experience of *Brahmānanda* in sleep. This proves that *Brahmānanda* is verily experienced by the individual during sleep.

If happiness can be experienced thus even without any sense objects, why not continue in that state? Instead why do all invariably engage in activities and invite sorrows unto themselves? The same reason which prompts the *jīva* to wake up from sleep, is applicable here also.

कर्मभिः प्रेरितः पश्चान्नानादुःखानि भावयन् ।

शनैर्विस्मरति ब्रह्मानन्दमेषोऽखिलो जनः ॥७५॥

*karmabhiḥ preritaḥ paścānnānā-duḥkhāni bhāvayan
śanairviśmarati brahmānandameṣokhilo janah - (75)*

कर्मभिः - by *karmaphala* प्रेरितः - impelled एषः - this अखिलः - entire जनः - people पश्चात् - thereafter नानादुःखानि - various difficulties and sorrows भावयन् - thinking ब्रह्मानन्दम् - *Brahmānanda* शनैः - slowly विस्मरति - forgets. - (75)

75. Thereafter, all people impelled by the result of actions, thinking of various difficulties and sorrows slowly forget *Brahmānanda*.

The past *karmaphala* does not allow anyone to sit quietly. It forces them all into activities. "Thinking of various difficulties and sorrows" signifies the entire preoccupation in life. The final result of all these pursuits is distress, pain, sorrow, disease and death, though interspersed with some fleeting happiness. There is no leisure and inclination even to inquire into the cause of objectless happiness. To the masses, the life is full of care and so, there is no time to stand and stare! Alas! the most indispensable and the topmost priority-based pursuit in life gets totally neglected due to the lack of willingness to think with an open mind.

The presence of *Brahmānanda* in sleep cannot be a matter of contention because of the following reason also.

प्रागूर्ध्वमपि निद्रायाः पक्षपातो दिने दिने ।

ब्रह्मानन्दे नृणां तेन प्राज्ञोऽस्मिन्विवदेत कः ॥७६॥

prāgūrdhvamapī nidrāyāḥ pakṣapāto dine dine

brahmānande nṛṇām tena prājñosmin vivadeta kaḥ - (76)

दिनेदिने - every day निद्रायाः - of sleep प्राक् - before ऊर्ध्वम् - after अपि - and ब्रह्मानन्दे - for *Brahmānanda* नृणां - of all people पक्षपातः - love (अस्ति - is there) तेन - because of it कः - which प्राज्ञः - wise person अस्मिन् - about this (*Brahmānanda*) विवदेत - will contend. - (76)

76. Every day, all people have love for *Brahmānanda* before and after the sleep. Because of it, which wise person will contend about this *Brahmānanda*?

The fact that all people have love for sleep is very evident. No one spares any efforts that are required to get a good sleep. Even after the sleep is over, it is difficult to give that up immediately. The love to continue can also be inferred from our remaining in silence for some more time after sleep. One may or may not continue to sleep, but the love to do so cannot be denied.

In life one may be fond of various things like a melodious song, a tasteful dish, a particular picture etc.; however, daily indulgence in the very same thing for a long period follows the law of diminishing returns and hence ceases to give the expected happiness in course

of time. It may even at times lead to aversion for that very same thing. Yet no one is ever bored of sleeping daily and regularly throughout life. This shows the uniqueness of the love for sleep.

The love for sleep is the love for happiness therein. People may not know the words "Brahman" or *Brahmānanda*, but the author has already shown that the happiness in sleep is *Brahmānanda* alone. Hence the love for sleep itself is the love for *Brahmānanda*. This is true for all other living beings also. The mention of only human beings is in context with our present inquiry which is centred around them.

The interrogation, "which wise person will contend?" is in the sense of censure. Those who contend will make fools of themselves and therefore the phrase means that no one will contend the love for *Brahmānanda*.

Thus the analysis beginning from verse 62 proves the presence of *Brahmānanda* in sleep, with the exclusive conditioning of *ānandamaya kośa* - the bliss sheath.

PROPER INQUIRY IS INDISPENSABLE FOR DISCOVERING BRAHMĀNANDA

CAN REMAINING IN SILENCE ITSELF BE *BRAHMĀNANDA*?

Upaniṣads are very emphatic about the means and the mode of gaining *Brahmajñāna* or self-knowledge. First of all the *mumukṣu* - the spiritual seeker - has to equip himself with *sādhana* *catuṣṭayasampatti* - the group of four qualifications. The mind has to be pure and steady. Thereafter with right attitude one has to approach a competent *guru* - spiritual teacher. Under the guidance of the *guru śravaṇa* (self-inquiry), *manana* (reflection) and *nididhyāsanam* (contemplation) in accordance with *Vedānta* scripture have to be taken to in all earnestness. All these need enormous efforts on the part of the seeker. Then, how can it be said that there is *Brahmānanda* in a state of quietude immediately after waking up from sleep? If it were true why do the scriptures recommend the above effort to be put in? This question is posed now.

ननु तूष्णींस्थितौ ब्रह्मानन्दश्चेद्भाति लौकिकाः ।

अलसाश्चरितार्थाः स्युः शास्त्रेण गुरुणात्र किम् ॥७७॥

*nanu tūṣṇīmsthītau brahmānandaśced bhāti laukikāḥ
alasāścaritārthāḥ syuḥ śāstreṇa guruṇātra kim - (77)*

ननु- indeed ब्रह्मानन्दः - *Brahmānanda* तूष्णीं स्थितौ - in a state of indolence भाति चेत् - if manifests itself लौकिकाः - ordinary people अलसाः - lazy persons चरितार्थाः - accomplished persons स्युः - should be अत्र - as to the accomplishment of *Brahmānanda* शास्त्रेण - by scripture गुरुणा - by *guru* किम् - what is the use? - (77)

77. Indeed, if *Brahmānanda* manifests itself in a state of indolence, ordinary and lazy people should be accomplished persons. (Then,) what is the use of scripture and the *guru* as to the accomplishment of *Brahmānanda*?

Laukikāḥ - ordinary people - are those who do not have the discipline of scriptural learning. No person of common sense would like to put forth industrious efforts for anything that can be gained effortlessly.

If *Brahmānanda* can be discovered so easily without any efforts, why should anyone exert oneself at all for such accomplishment?

GURU AND SCRIPTURE ARE THE MEANS TO DISCOVER BRAHMĀNANDA

If any person knows that the happiness in the state of quietude immediately after waking up from sleep is *Brahmānanda*, certainly it is the highest accomplishment. However, this knowledge is not at all possible without taking to proper inquiry in accordance with Vedānta under the guidance of the *guru*.

बाढं ब्रह्मेति विद्युश्चेत्कृतार्थास्तावतैव ते ।

गुरुशास्त्रे विनाऽत्यन्तं गम्भीरं ब्रह्म वेत्ति कः ॥७८॥

bāḍhaṃ brahmeti vidyūścet kṛtārthāstāvataiva te

guruśāstre vināṣtyantaṃ gambhīraṃ brahma veti kaḥ - (78)

बाढं - Oh yes ब्रह्म - Brahman इति - so विद्युः - they should know चेत् - if तावता - by that much एव - alone ते - they कृतार्थाः - accomplished (स्युः - should become) (किन्तु - nevertheless) गुरुशास्त्रे विना - without the *guru* and scripture अत्यन्तं - exceedingly गम्भीरं - inscrutable ब्रह्म - Brahman कः - who वेत्ति - knows? - (78)

78. Oh yes, if they know it as Brahman, they should become accomplished by that much alone. Nevertheless, who can know exceedingly inscrutable Brahman without the *guru* and scripture?

Even the ordinary people can be totally fulfilled in life if they know that the happiness experienced in sleep and immediately thereafter in the state of quietude on waking up, is *Brahmānanda*. The nature of Brahman is so subtle that it is not that easy to comprehend it. Brahman is not an object of senses, mind or speech. It is the basis of the entire Creation and yet it is totally independent of it. The misconceptions about it are so intrinsically interwoven in our personalities that no means whatsoever, other than the *guru* and the scripture can ever reveal the true nature of Brahman.

SIMPLY QUOTING A FEW WORDS OF TEACHING IS NOT KNOWLEDGE

A casual listener claims to have known *Brahmānanda* and yet complains that the total fulfilment in life is not found.

जानाम्यहं त्वदुक्त्याद्य कुतो मे न कृतार्थता ।

शृण्वत्र त्वादृशो वृत्तं प्राज्ञमन्यस्य कस्यचित् ॥७९॥

jānāmyaham tvaduktyādyā kuto me na kṛtārthatā

śṛṇvatra tvādṛśo vṛttaṁ prājñamanyasya kasyacit - (79)

अहं - I त्वदुक्त्या - by your statement अद्य - now जानामि - I know (*Brahmānanda*) मे - mine - कुतो - why न - (there is) no कृतार्थता - sense of accomplishment (contentment) अत्र - in this respect त्वादृशः - of (a person) similar to you कस्यचित् - of someone प्राज्ञमन्यस्य - of a person who considered oneself to be wise वृत्तं -behaviour शृणु -please listen. - (79)

79. "Now I know (*Brahmānanda*) from your statement. (Yet,) why there is no sense of accomplishment in my case?" "In this respect, please listen to the behaviour of some person similar to you who considered oneself to be wise."

The author had pointed out the happiness present in the state of silence immediately after waking up, as *Brahmānanda*. Simply by quoting these words, the interrogator claims to know *Brahmānanda*, but without any sense of total accomplishment.

Now the claimant is ridiculously answered by narrating the conduct of a similar person.

The similar event is described now.

चतुर्वेदविदे देयमिति शृण्वन्नवोचत ।

वेदाश्चत्वार इत्येवं वेद्मि मे दीयतां धनम् ॥८०॥

caturvedavide deyamiti śṛṇvannavocata

vedāścavāra ityevaṁ vedmi me dīyatāṁ dhanam - (80)

चतुर्वेदविदे - to the knower of four Vedas देयम् - (money) should be given इति - thus शृण्वन् - hearing एवं - quite so वेदाः - Vedas चत्वारः - are four इति - thus वेद्मि - I know मे - to me धनम् - money दीयतां - may it be given (इति - thus) अवोचत - he said. - (80)

80. Hearing (the announcement), "Money should be given to the knower of four Vedas", the person said, "Quite so, I know that there are four Vedas. Please give me the money."

Someone announced that money will be given to the Brahmin, well versed in four Vedas. Hearing this a foolish man claimed that he knows the Vedas to be four in number from the very announcement. Therefore he should be awarded the declared prize! Similarly the interrogator who claims here that he knows *Brahmānanda*, is no better than the above man.

Unable to bear the ignominy, the interrogator tries to defend himself in vain.

संख्यामेवैष जानाति न तु वेदानशेषतः ।
यदि तर्हि त्वमप्येवं नाशेषं ब्रह्म वेत्सि हि ॥८१॥

saṅkhyāmevaiṣa jānāti na tu vedānaśeṣataḥ
yadi tarhi tvamapyevaṃ nāśeṣaṃ brahma vetsyi hi - (81)

एषः - this person संख्याम् - number एव - alone जानाति - knows तु
- whereas वेदान् - the Vedas अशेषतः - completely न - not यदि - if एवं
- quite so तर्हि - in that case त्वम् - you अपि - also अशेषं - complete
ब्रह्म - Brahman न हि - certainly not वेत्सि - know. - (81)

81. "The referred person knows only the number, whereas he does not know the Vedas completely." "If it is so, in that case, you also certainly do not know Brahman completely."

The opponent points out that by merely knowing the number of the Vedas, no one can actually gain the entire knowledge contained therein. It is quite so. The same norm applies to his claim in the context of Brahman too. Just by listening that a person experiences *Brahmānanda* for a while immediately after waking, the listener cannot know the nature of Brahman in its entirety.

The number of the Vedas, viz. four, and the knowledge contained therein are entirely different aspects. In contrast, Brahman is non-dual. It has no parts. When the phrase *aśeṣaṃ brahma* - complete Brahman - is used, it presupposes parts, if its literal meaning is considered. Stressing on the literal aspect of the phrase, the contender objects to his ridicule by the *Vedāntī*.

अखण्डैकरसानन्दे मायातत्कार्यवर्जिते ।

अशेषत्वसशेषत्ववार्ताविसर एव कः ॥८२॥

*akhaṇḍaīkarasānande māyātatkāryavarjite
aśeṣatva-saśeṣatva-vārtāvasara eva kaḥ - (82)*

मायातत्कार्यवर्जिते - in Brahman (which is) without *māyā* and its effects अखण्डैकरसानन्दे- in the full non-dual absolute bliss अशेषत्वसशेषत्ववार्ताविसरः - occasion for the statement of completeness or incompleteness एव - itself कः (अस्ति) - what (is there)? - (82)

82. Where is the occasion itself for the statement of completeness or incompleteness in the full non-dual absolute bliss Brahman which is devoid of *māyā* and its effects?

Because Brahman is one non-dual, the opponent states that there cannot be any question of any form of incompleteness in Brahman. So it is improper to judge his knowledge of Brahman as incomplete.

It is true that there is no room for any divisions in Brahman, but knowledge about it can be complete or partial. In order to elaborate on what exactly is the complete knowledge of Brahman, the *Vedāntī* interrogates the person who claims, "I know Brahman", in the next verse.

शब्दानेव पठस्याहो तेषामर्थं च पश्यसि ।

शब्दपाठेऽर्थबोधस्ते संपाद्यत्वेन शिष्यते ॥८३॥

*śabdāneva paṭhasyāho teṣāmarthaṃ ca paśyasi
śabdapāṭherthabodhaste saṃpādyatvena śiṣyate - (83)*

शब्दान् - words एव - alone पठसि - (do) you read (or utter) आहो - or तेषाम् - their अर्थ - meaning च - or पश्यसि - (do) you see (i.e. understand) ते - for you शब्दपाठे - when words read अर्थबोधः - understanding of the meaning संपाद्यत्वेन - as a thing to be gained शिष्यते - remains. - (83)

83. Do you merely utter the words ("I know Brahman") or do you (really) understand their meaning? If the words are only repeated, the understanding of their meaning remains to be gained by you.

In the first line of the previous verse, the opponent has used quite many words to describe Brahman. Has he simply repeated those words without knowing their meaning or does he truly know the literal meaning, are the two possibilities to be considered. In the former case he is supposed to know their meaning like *akhaṇḍa* (devoid of division), *eka* (non-dual) etc.

THE NATURE OF COMPLETE KNOWLEDGE OF BRAHMAN

In the latter case of his knowing the literal meaning also, the knowledge of Brahman is still incomplete. This is described in the next verse. It also describes the additional means of accomplishment.

अर्थे व्याकरणाद्बुद्धेः साक्षात्कारोऽवशिष्यते ।
स्यात्कृतार्थत्वधीर्यावत्तावद्गुरुमुपास्व भोः ॥८४॥

arthe vyākaraṇādbuddheḥ sākṣātkārovaśiṣyate
syātkṛtārthatvadhīryāvattāvadgurumupāśva bhoḥ - (84)

व्याकरणात् - by grammar अर्थे (ज्ञाते सति) - when the meaning (is known) बुद्धेः - of intellect साक्षात्कारः - direct discovery अवशिष्यते - remains (अतः - therefore) यावत् - so long as कृतार्थत्वधीः - the sense of total fulfilment स्यात् - takes place तावत् - till then गुरुम् - the *guru* उपास्व - please serve and seek the guidance भोः - sir. - (84)

84. Sir, when the meaning is known through grammar, the direct discovery by the intellect (still) remains. Therefore, please serve the *guru* and seek his guidance till the sense of total fulfilment takes place.

Vyākaraṇam - grammar - signifies all the scriptures, which help us to understand the exact meaning of what is told in the Vedas.

There is an alternate reading consisting of *buddhe* - when known - instead of *buddheḥ* - of the intellect. In either case, the final meaning does not get altered.

When only the meaning of these words employed in the scriptures is understood, it is *parokṣa jñāna* - indirect knowledge as "Brahman is". Then the *sākṣātkāra* - direct discovery - still remains to be accomplished. The *aparokṣa jñāna* - the direct knowledge, i.e. "I am Brahman" - is *sākṣātkāra*. The knowledge of Brahman is incomplete without it. Its attainment alone confers the sense of total fulfilment.

The above understanding of *sākṣātkāra* and its contrast with *parokṣa jñāna* can be verified from the following *Śruti* passage:

अस्ति ब्रह्मेति चेद्वेद परोक्षज्ञानमेव तत् ।
अहं ब्रह्मेति चेद्वेद साक्षात्कारः स उच्यते॥

"If one knows, 'Brahman is', it is verily *parokṣa jñāna*. If one knows, 'I am Brahman', it is called *sākṣātkāra*." (Var. U.2-41)

The fundamental requirement for this pursuit is a ready mind. Thereafter until the *sākṣātkāra* is attained, *śravaṇa* (inquiry), *manana* (reflection) and *nididhyāsana* (contemplation) with the direct help of a competent *guru* is inevitable. The best *guru* according to the *Upaniṣads* is the one who is both *śrotriya* - well versed in the scriptures - and also *brahmaniṣṭha* - one who has firm abidance in the knowledge of Brahman.

The reader is here reminded of the contender's claim of having got *Brahmajñāna*. Mere repetition like a parrot, of a few words borrowed from the teaching cannot be on par with the complete knowledge of Brahman. Even a statement, "I am Brahman", by itself, without the direct appreciation of Brahman is not *Brahmajñāna* in its true nature. The following portion of Lord Kṛṣṇa's teaching in *Bhagavadgītā* and its elaboration by Ādi Śaṅkarācārya in his commentary, can remove all vagueness in respect of *Brahmajñāna*.

NATURE OF *BRAHMAJÑĀNA*, AS TOLD BY LORD KṚṢṆA

Lord Kṛṣṇa says, "Arjuna, briefly know from me the order in which the person who has accomplished (*karmajā*) *siddhi* - the purity of mind through *karma-yoga* - gains Brahman, which is the firm abidance in self-knowledge" (B. G. 18-50).

In the above statement, *Brahma-prāpti* - gaining of Brahman - is equated to *jñāna-niṣṭhā* - finale of knowledge or the firm abidance in knowledge.

Thereafter in three verses, the means of *Brahma-prāpti* or *jñāna-niṣṭhā* are described (B. G. 18-51 to 53).

"*Brahmaprāptaḥ* - the person who has gained Brahman - acquires *parā bhakti* - the most exalted devotion to the Lord" (B. G. 18-54).

If *Brahma-prāpti* is *jñāna-niṣṭhā* as already seen, *parā bhakti* is the same as *jñāna-niṣṭhā*. This *bhakti* is the most exalted in

comparison with the other three types of devotion belonging to *ārta* (distressed), *arthārthī* (seeker of security and wealth) and *jijñāsu* (one who wants to know Brahman or *Īśvara*).

"By *parā bhakti* (which itself is *jñāna-niṣṭhā*) one knows ME in terms of my expanse of the Creation and in true nature (of ME) free from it (the superimposed Creation). Thereby, having known ME exactly, thereafter such person enters ME i.e. gets liberated." (B.G. 18-55).

From Lord Kṛṣṇa's teaching to Arjuna, cited above it should be clear that *Brahma-prāpti*, *jñāna-niṣṭhā*, *parā bhakti*, and liberation (*mokṣa*) are synonymous. All of these are analogous with *Brahmajñāna*.

NATURE OF *BRAHMAJÑĀNA*, AS EXPLAINED BY ĀDI ŚAṆKARĀCĀRYA

Ādi Śaṅkarācārya's commentary also, precisely reveals the exact nature of the knowledge under discussion. We can begin with the following passages in the form of question and answer (B. G. *Bhāṣya* 18-50).

Question or Questioner (Q) - What is *niṣṭhā*?

Answer (Ans) - End or finale.

Q - Whose finale?

Ans - The most exalted finale of *Brahmajñāna*.

Q - What is the nature of such finale?

Ans - It is of the nature of self-knowledge.

Q - What is the nature of self-knowledge?

Ans - It is of the nature of *ātmā* - the real nature of self.

Q - What is the nature of *ātmā*?

Ans - It is as unfolded by Lord Kṛṣṇa in *Bhagavadgītā* in accordance with *Upaniṣads* and reasoning.

Q - The knowledge of everything corresponds to its form. *Ātmā* is neither an object, nor has a form. Then how is it possible to gain its knowledge?

Ans - *Upaniṣads* declare *ātmā* to be *bhārūpaḥ* (the one whose form is knowledge principle), and *svayamjyotiḥ* (self-evident knowledge principle).

Q - No, these statements are meant to negate the possibility of *ātmā* being mistaken for some stupor or ignorance. All attributes and forms are shown to be absent in *ātmā*. This can produce a wrong notion that *ātmā* is stupor which is dispelled by the *Śruti* words such as *bhārūpaḥ* etc. The knowledge of the form of *ātmā* is not tenable for reasons told earlier. Then how is it possible to gain the knowledge of *ātmā*? When self-knowledge itself cannot take place, where is the occasion of its repeated appreciation to gain *niṣṭhā*?

Ans - It is not so. *Ātmā* is *nirmala* (unsullied), *svaccha* (bright as knowledge principle), and *sūkṣma* (subtle). *Buddhi* - intellect - also can have purity, brightness and subtlety similar to *ātmā*. Therefore *buddhi* can take the same form or nature of *ātmā* which is *caitanya* - pure awareness. *Ātmā* is not any particular knowledge gained through *vṛtti* - thought. In other words, *buddhi* can appear exactly like *ātmā* or the reflection of *ātmā* in *buddhi* is possible. This fact enables one to gain the knowledge of *ātmā*. Due to further successive reflection of *ātmā* in the mind, senses and the body, all of them appear to be sentient. This explains the reason why due to ignorance all the *anātmā* - not self - from intellect up to the gross body are superimposed on *ātmā* and are mistaken to be "I", the *ātmā*. Therefore to gain the self-knowledge first of all the purity of mind has to be achieved. All the names and forms constituting the *anātmā* which are superimposed on *ātmā* are to be terminated (*nāma-rūpādy-anātmādhyaṛōpaṇa-nivṛttiḥ eva kāryā*). (Of course, this requires the inquiry along the guidelines of the *Śruti pramāṇa* - the valid means of knowledge.) Self-knowledge is not something that can be gained by having a *vṛtti* - thought - with specific form, as happens with the knowledge of any object. For, *ātmā-caitanya* - is always cognised (by all the ignorant people) accompanied with the superimposition of one thing or the other on it. (*Ātmā* and Brahman are identical.) Therefore to gain *Brahmajñāna* all that is superimposed on Brahman due to *avidyā* - ignorance - alone has to be eliminated (*tasmāt avidyādhyaṛōpaṇa-nirākaraṇa-mātraṃ Brahmaṇi kartavyam*) and no separate effort of entertaining a particular form of *vṛtti* - thought - would be required. This is so because Brahman is completely self-evident (*atyanta prasiddhatvāt*). Its knowledge does not depend on any concrete *vṛtti*.

Thus the self-knowledge of *Brahmajñāna* is possible and so is the *jñāna-niṣṭhā*. It should be noted that the *anātmādhyaṛopana-nivṛtti* or *avidyādhyaṛopana-nirākarana* referred to in the above passage is actual eschewing of all that is *anātmā* superimposed on *ātmā*. In the context, it cannot be taken as *bādhā* - sublation - which is possible only after thorough *Brahmajñāna* is gained and when the false nature of the Creation becomes very clear.

The very role of *jñāna-niṣṭhā* is questioned in the course of above commentary, in order to describe the true nature of *Brahmajñāna* (B. G. *Bhāṣya* 18-55).

Q. - To say that ME - *Īśvara* in reality, i.e. the Brahman - is known by *jñāna-niṣṭhā*, also called *parā bhakti*, is a contradiction in itself. Because anything is known the moment its knowledge is gained. There is no need of *jñāna-niṣṭhā* in terms of *jñānavṛtti* - the repetition of knowledge - to know a given thing. Therefore to say that Brahman is not known by knowledge, but it is known by *jñāna-niṣṭhā* is a contradiction.

Ans - This is not a defect. Self-knowledge has to be well endowed with the means of its birth and maturity (B. G. 13-51 to 53) and also devoid of the obstructions which do not either allow the knowledge to be born or to get it matured even after its birth. (The obstructions are such as the absence of values like *amānitvam* - modesty - etc. as told in the thirteenth chapter of *Bhagavadgītā*, and preoccupations in actions.) The *avasānatvam* - the finality - of such knowledge as *ātmānubhavanīścaya* - ascertainment in the form of experience of *ātmā* - is called by the word *niṣṭhā*. (This is further explained as follows.) The *avasthānam* - the remaining - in the form of *svātmānubhava-nīścaya* - the ascertainment of the experience of one's own *ātmā* - of the knowledge of identity (*ekatva*) of the individual (*kṣetrajñā*) and *paramātmā* (Brahman), is called the exalted *jñāna-niṣṭhā*. The said knowledge is born of *śāstrācāryopadeśa* - the teaching of a competent master. It is born after the due accomplishment of the required means like *buddhi-viśuddhi* etc. (B. G. 18-51 to 53) and *amānitva* - modesty - etc. (B. G. 13 - 7 to 11), besides the relinquishing (*sannyāsa*) of all actions (*sarva-karma*) which have their causes in erroneous notion of duality comprising doer (*kartā*), agents of action (*kāraṇas*) etc. This *jñāna-niṣṭhā* is called the exalted fourth *bhakti*

with respect to the other three, *ārta* - distressed person - etc. (B. G. 7 - 16 and 17). By that *parā-bhakti*, one knows *Īśvara* exactly (*tattvataḥ*). Thereafter alone the notion of difference between *jīva* (the individual) and *Īśvara*, totally gets eliminated. Therefore the statement "knows ME, by *bhakti* characterised by *jñāna-niṣṭhā*" (B. G. 18-55) is not contradictory.

The knowledge described with respect to *svātmānubhava* is *aparokṣa jñāna* alone. Unlike the other experiences, the *ātmānubhava* or *svātmānubhava* referred to in the above commentary is devoid of *tripuṭī* - the triple form. Thus, these statements by Lord Kṛṣṇa and their elaboration by Ādi Śaṅkarācārya should help us to know the true nature of complete *Brahmajñāna* or *sākṣātkāra* as envisaged by the scriptures.

MAIN DIVISION OF HAPPINESS AND ITS VALIDATION

The preceding pivotal topic was centred around the *Brahmānanda* as it is experienced in sleep. The impression of *Brahmānanda*, found immediately on waking up from sleep was cited as an evidence to prove its experience in sleep. Further the contender argued that the *guru* and scriptures will be redundant if *Brahmānanda* can be appreciated in a state of quietude or indolence. The author had to digress to prove the indispensability of these two. The discussion is now reverted to the main stream of the subject matter.

आस्तामेतद्यत्र यत्र सुखं स्याद्विषयैर्विना ।
तत्र सर्वत्र विद्ध्येतां ब्रह्मानन्दस्य वासनाम् ॥८५॥

āstāmetad yatra yatra sukhaṁ syādvīṣayairvinā
tatra sarvatra viddhyetāṁ brahmānandasya vāsanām - (85)

एतद् आस्तां - let this remain यत्र यत्र - whenever विषयैः विना - without the sense objects सुखं - happiness स्यात् - is (there) तत्र सर्वत्र - in all those occasions एतां - this ब्रह्मानन्दस्य - of *Brahmānanda* वासनां - impression (effect left on the mind) विद्धि - please know. - (85)

85. Let things be. Whenever there is happiness without the sense objects, at that time know it to be the impression of *Brahmānanda*.

The contender had accepted that he is not *kṛtārtha* - a completely accomplished person. His knowledge of Brahman was questioned, only to show his immaturity in assuming himself to be so. Picking up some bits of information here and there cannot be considered as complete knowledge. This particular discussion is now concluded. *Āstāmetad* is a way of ending the preceding deliberation.

DEFINITION OF VĀSANĀNANDA

In verse 74, the impression of *Brahmānanda*, also called *vāsanānanda*, was mentioned in passing as an evidence of *Brahmānanda*.

Presently, a universal rule is given for detecting its presence at any time. As it happens in the states of quietude etc., whenever there is happiness without any intermediary of the sense pursuits, that is *vāsanānanda* - the impression of *Brahmānanda*. It is the effect left by *Brahmānanda* on the mind. Though the sense indulgence is absent in *vāsanānanda*, the *ahankāra* - "I" notion, the experiencer - is certainly present therein as a separate entity. This can be proved from our expression, "I experience this state of happiness". Thus, the duality seen as the *tripuṭī* - triple form - is manifest in *vāsanānanda*, in contrast to the state of sleep.

VIŚAYĀNANDA - SENSE PLEASURE

Brahmānanda has been described from verses 12 to 73. What is the *viśayānanda* is pointed out in verses 74 and 85. In order to present the main division of *ānanda* (the happiness), *viśayānanda* (the sense pleasure) as described in verse 44 is repeated in the following verse by way of an explanation.

विषयेष्वपि लब्धेषु तदिच्छोपरमे सति।

अन्तर्मुखमनोवृत्तावानन्दः प्रतिबिम्बति ॥८६॥

viṣayeṣvapi labdheṣu tadicchoparame sati

antarmukha-manovṛttāvānandaḥ pratibimbati - (86)

लब्धेषु विषयेषु - when the sense objects are acquired अपि - therefore तदिच्छोपरमे सति - when the desire for them ceases अन्तर्मुखमनोवृत्तौ - in the introvert disposition आनन्दः - happiness (that is one's real nature) प्रतिबिम्बति - is reflected. - (86)

86. When the desire for sense objects ceases due to their acquisition, the reflected happiness (the true nature of oneself) in the introvert disposition, (is called *viśayānanda*).

A mind dominated by desire becomes extrovert in nature, which leads to unrest. On gaining the desired sense objects, the desires cease to exist naturally. Then the mind becomes introvert and calm in its disposition. The absolute bliss, the real nature of oneself, called *ātmā*, gets reflected in that introvert mind. Such reflected happiness is called *viśayānanda* - the sense pleasure. A proper understanding of the process of getting sense pleasure helps us to remove our mistaken notion that happiness is the intrinsic nature of sense objects. Dispassion which is indispensable to gain *Brahmānanda*, becomes firm only when

one understands the futility of sense objects in giving us everlasting happiness.

THREE MAIN TYPES OF HAPPINESS

The main classifications of happiness are deduced as follows:

ब्रह्मानन्दो वासना च प्रतिबिम्ब इति त्रयम् ।
अन्तरेण जगत्स्मिन्नानन्दो नास्ति कश्चन ।।८७।।

brahmānando vāsanā ca pratibimba iti trayam
antareṇa jagatyasminnānando nāsti kaścana - (87)

ब्रह्मानन्दः - *Brahmānanda* वासना - impression (i.e. *vāsanānanda*) च - and प्रतिबिम्बः - reflection (i.e. *viśayānanda*) इति - thus त्रयं अन्तरेण - without (these) three अस्मिन् - in this जगति - universe न कश्चन - no other आनन्दः - happiness अस्ति - is (there). - (87)

87. There is no other happiness in this universe than the three, "*Brahmānanda, vāsanānanda and viśayānanda*".

The words *vāsanā* - impression - and *pratibimba* - reflection - respectively signify *vāsanānanda* and *viśayānanda*.

As described in the text so far, we know the existence of the following types of *ānanda* - happiness:

- 1) *Brahmānanda* (P. 11-12 to 73).
- 2) *Vidyāsukham* or *vidyānanda* (P. 11-11). Author has simply referred to this in this chapter without elaboration.
- 3) *Viśayānanda* (P. 11-44 and 86).
- 4) *Vāsanānanda* (P. 11-74 and 85).

In the eleventh verse, *Brahmānanda, vidyānanda* and *viśayānanda* were enumerated as the three types of *ānanda*. In contrast, here in this verse, *Brahmānanda, vāsanānanda* and *viśayānanda* alone are said to be its classifications.

Besides the above four types mentioned, the following further varieties of happiness also are dealt with hereafter either in this chapter itself or in the subsequent ones.

- 5) *Nijānanda* - the bliss of one's own true nature (P. 11-98).
- 6) *Mukhyānanda* - the true bliss (P. 11-121).
- 7) *Ātmānanda* - the bliss of *ātmā* (P. 12-4).

- 8) *Yogānanda* - the bliss of *yoga* (P. 13-1).
 9) *Advaitānanda* - the non-dual bliss (P.13-105).

In view of these various types of happiness listed, the statement, "There is no other happiness in this universe than these three" (P. 11-87), appears to be inconsistent.

However, this is only an apparent contradiction which needs to be clarified.

THE HOW OF THREE MAIN TYPES OF HAPPINESS

Vidyānanda:

The *ānanda* of a *jñānī* while interacting with the world, having self-knowledge in particular focus, is described as *vidyānanda*. It is characterised by an *antaḥkaraṇa-vṛtti* - the thought channel - as in *viśayānanda* (P. 14-2). Therefore *vidyānanda* is included in *viśayānanda*.

The remaining types - *nijānanda*, *mukhyānanda*, *ātmānanda*, *yogānanda* and *advaitānanda* - are actually non-separate from *Brahmānanda*. This can be easily appreciated from the following.

Nijānanda and *yogānanda:*

Abhyāsa yoga or the self-knowledge coupled with the practice of *samādhi*, is considered to be the means to *nijānanda* (P.11-98). Thereby, *nijānanda* actually corresponds to *yogānanda*. Then, it is shown that *yogānanda* is identical with *Brahmānanda* (P. 11-100). Thus, both *nijānanda* and *yogānanda* are not different from *Brahmānanda*. To begin with, *nijānanda* contains *ahaṅkāra* which needs to be eliminated to arrive at *Brahmānanda*.

Mukhyānanda:

The statement, "*Brahmānanda* produces *viśayānanda* and *vāsanānanda*" (P. 11-88), proves the cause and effect relationship between *Brahmānanda* and the latter two. The cause is always prominent (*mukhya*) with respect to its effect. When the *vāsanās* - impressions - are eliminated from *vāsanānanda*, its cause *Brahmānanda* alone remains. The same *Brahmānanda* is later depicted as *mukhyānanda* - true bliss - which has to be appreciated by disregarding the impressions from *vāsanānanda* (P. 11-121). Thus *mukhyānanda* and *Brahmānanda* are one and the same.

Brahmānanda is described as *yogānanda* in the present chapter. Later in the thirteenth chapter *yogānanda* itself is equated to *ātmānanda* (P. 13-1). Obviously *Brahmānanda* and *ātmānanda* are identical.

Advaitānanda:

In, "How can *ātmānanda* be non-dual Brahman?" (P. 13-1), the non-dual nature of *ātmānanda* is questioned. Thereafter, its identity with non-dual (*advaita*) Brahman is proved, which confirms the non-dual nature of *ātmānanda*. This shows the oneness of *advaitānanda* and *Brahmānanda*, like *ātmānanda*. It is already a known fact that *Brahmānanda* is *advaita* (non-dual) in nature.

The above fact will be more clear in the context of different types of *ānanda*, when they are subsequently considered in the text. This analysis justifies various types of *ānanda* to be classified as *Brahmānanda*, *vāsanānanda* and *viśayānanda* alone. The present classification of *ānanda* is more precise and comprehensive than the one given in verse 11.

It should also be noted that at times a slight distinction is made between *Brahmānanda* and *nijānanda*. The self-evident *ānanda* that is available on the destruction of all the dualities is *Brahmānanda*, whereas the very same *Brahmānanda* experienced without cognising the duality, in spite of its presence, is *nijānanda*.

The varieties of *ānandas* are employed by the author only to facilitate the unfoldment of *Brahmānanda*, because all the rest without any exception are its different facets.

THE WHY OF THREE MAIN TYPES OF HAPPINESS, AND NOT TWO

Brahmānanda is totally free from *antaḥkaraṇa-vṛttis* - thoughts. *Vāsanānanda* and *viśayānanda* have *antaḥkaraṇa-vṛtti* in common including the *vṛtti* of *ahaṅkāra* - the "I" notion. The author could have classified the happiness in only two categories, viz. with and without the *antaḥkaraṇa-vṛttis*. Yet, we find he has given a separate status to *vāsanānanda* as distinct from *viśayānanda*, to demarcate in them the absence and presence of *viśaya-vṛttis* - the thoughts pertaining to the sense objects - respectively.

This chapter of Pañcadaśī is devoted to the discovery of *Brahmānanda*. Then why should the *vāsanānanda* and *viśayānanda* be discussed in it at all?

When we go in detail we will appreciate that the elaboration on them is not redundant. *Brahmānanda* is the cause for both of them and so, they serve as the means of gaining its knowledge. The discussion about these two types of happiness is not irrelevant.

तथा च विषयानन्दो वासनानन्द इत्यमू ।

आनन्दौ जनयन्नास्ते ब्रह्मानन्दः स्वयंप्रभः ॥८८॥

tathā ca viśayānando vāsanānanda ityamū

ānandau janayannāste brahmānandaḥ svayamprabhaḥ - (88)

तथा च - and also स्वयंप्रभः - self-evident ब्रह्मानन्दः - *Brahmānanda*
विषयानन्दः - the sense pleasure वासनानन्दः - happiness born of impres-
sions of *Brahmānanda* इति - thus अमू - those two आनन्दौ - two (types
of) happiness जनयन् आस्ते - produces. - (88)

OR

तथा च - and also (यः) स्वयंप्रभः (आनन्दः) - the self-evident
happiness विषयानन्दः - sense-pleasure वासनानन्दः - *vāsanānanda* इति
- thus अमू - those two आनन्दौ - two (types of) happiness जनयन् आस्ते
- produces (सः) ब्रह्मानन्दः - (that) *Brahmānanda* (वेदितव्यः - should be
known). - (88)

88. And also, the self-evident *Brahmānanda* produces those two (types of) happiness, viz. *viśayānanda* and *vāsanānanda*.

OR

And also, the self-evident happiness which produces those two *viśayānanda* and *vāsanānanda* is *Brahmānanda* (and it) should be known.

The effects in the form of *viśayānanda* and *vāsanānanda* can be utilised to ascertain their cause, namely, *Brahmānanda*. *Viśayānanda* - the sense pleasure - is universally known. Though *vāsanānanda* may not be known by all, as born of impressions of *Brahmānanda*, it is also equally known as an experience available in the state of quietude etc. Both these products of *Brahmānanda*, when properly inquired into, can help us to ascertain the exact nature of self-evident *Brahmānanda*.

PRELUDE TO THE MEANS OF DISCOVERING BRAHMĀNANDA IN THE WAKING

Our main goal is to discover *Brahmānanda*. The means to do so are now going to be elaborated. The topic is introduced only after briefly going over the previous inquiry.

श्रुतियुक्त्यनुभूतिभ्यः स्वप्रकाशचिदात्मके।

ब्रह्मानन्दे सुप्तिकाले सिद्धे सत्यन्यदा शृणु ॥८९॥

*śruti-yuktyanubhūtibhyaḥ svaprakāśacidātmake
brahmānande suptikāle siddhe satyanyadā śṛṇu - (89)*

श्रुतियुक्त्यनुभूतिभ्यः - by the means of Veda, reasoning and experience सुप्तिकाले - during the sleep स्वप्रकाशचिदात्मके - of the nature of self-evident pure awareness ब्रह्मानन्दे - *Brahmānanda* सिद्धे सति - when proved to be present अन्यदा - at another time (i.e. in the waking) शृणु - please listen (to the means of gaining it). - (89)

89. When *Brahmānanda*, of the nature of self-evident pure awareness, is proved to be present during the sleep by the means of the *Śruti*, reasoning and experience, (now) listen (to the means of gaining it) in the waking.

The presence of *Brahmānanda* during sleep was proved in verses 33 to 76. To prove it, the means of the *Śruti*, the reasoning and experience were employed as under:

a) Śruti: The following *mantra* from *Kaivalyopaniṣad* was quoted:-

"During the sleep when the entire duality is extinct, the individual covered by ignorance, gains Brahman whose nature is absolute bliss" (P. 11-58). It can be corroborated by similar other *mantras*.

b) Reasoning: It is not possible to have the memory, "I slept happily", unless the corresponding experience is there in the sleep (P.11-59 and 60). This is an instance of *yukti* - reasoning.

c) Experience: All people daily meticulously prepare bed etc. for going off to sleep comfortably, which presumes the experience of happiness in the sleep (P. 11-39).

Because there is no commonly known means of experience in sleep, the *Brahmānanda* should necessarily be self-evident. The means of accomplishing it in the waking also are being recommended now. Our special attention is drawn to it by the word *śṛṇu* - please listen.

WAKING AND DREAM

The waking and dream states of *jīva* along with the respective cause for each state are described first as an introduction to show the means of discovering *Brahmānanda*.

य आनन्दमयः सुप्तौ स विज्ञानमयात्मताम् ।
गत्वा स्वप्नं प्रबोधं वा प्राप्नोति स्थानभेदतः ॥९०॥

*ya ānandamayaḥ suptau sa vijñānamayātmatām
gatvā svapnaṁ prabodhaṁ vā prāpnoti sthānabhedaḥ - (90)*

सुप्तौ - during the sleep यः - who आनन्दमयः - (is called) *ānandamaya*
सः - he विज्ञानमयात्मताम् गत्वा - having got identified with intellectual sheath
स्थानभेदतः - due to distinct fields of operation स्वप्नं - dream प्रबोधं - waking
वा - or प्राप्नोति - gains. - (90)

90. Having got identified with the intellectual sheath, the one who is called *ānandamaya* during the sleep, gains dream or waking state due to the distinct fields of operation.

An individual *jīva* functions in sleep conditioned only by *ānandamaya kośa* - bliss sheath. Hence the appropriateness of the name *ānandamayaḥ* for the *jīva* during the sleep. The very same *jīva* gets identified with *vijñānamaya kośa* - the intellectual sheath - when sleep is over. The intellectual sheath here includes the mental sheath also. Depending on the *sthāna* - the field or locus of operation - one undergoes the experience of waking or dream on emerging from sleep.

FIELDS OF OPERATION IN WAKING, DREAM AND SLEEP STATES

The *jīva*'s loci of operation with respect to the three states of consciousness are enumerated in the next verse.

नेत्रे जागरणं कण्ठे स्वप्नः सुप्तिर्हृदम्बुजे ।

आपादमस्तकं देहं व्याप्य जागर्ति चेतनः ॥९१॥

*netre jāgaraṇaṃ kaṇṭhe svapnaḥ suptirhrdambuḥ
āpādamastakaṃ dehaṃ vyāpya jāgarti cetanaḥ - (91)*

नेत्रे - in the eye जागरणं - the waking state कण्ठे - in the throat
स्वप्नः - the dream हृदम्बुजे - in the lotus of heart सुप्तिः - the sleep चेतनः
- *jīva* आपादमस्तकं - from the foot to the head देहं - the body व्याप्य - having
pervaded जागर्ति - remains awake. - (91)

91. The waking state (abides) in the eye, the dream in the throat and the sleep in the lotus of heart. The *jīva* remains awake having pervaded the entire body from the foot to the head.

The word *netra* - eye - stands for the entire physical body. The phrase *netre jāgaraṇaṃ* is explained in the second line of the verse. *Kaṇṭha* - the throat - refers to certain *nādī* - tubular vessel - in the throat region, which is said to be the seat of dream. The physical heart which is like an inverted lotus bud, is called *hrdambuḥ*. The above particulars are given in *Brahmopaniṣad* (3-7) and *Nārada-parivṛājakopaniṣad* (4-1).

DESCRIPTION OF *JĪVA* DURING WAKING STATE

The *jīva*, pervading the entire body during the waking, is further explained with the help of an illustration.

देहतादात्म्यमापन्नस्तप्तायःपिण्डवत्ततः ।

अहं मनुष्य इत्येवं निश्चित्यैवावतिष्ठते ॥९२॥

*deha-tādātmyamāpannastaptāyaḥ-ṇḍavattataḥ
ahaṃ manuṣya ityevaṃ niścityaivā-vatiṣṭhate - (92)*

(यतः - because) तप्तायःपिण्डवत् - like a red-hot ironball देहतादात्म्यम्
- identification with the body आपन्नः - one who has gained ततः - therefore
अहं - I (am) मनुष्यः - man इति - thus एवं - in this manner निश्चित्य - having
ascertained एव - alone अवतिष्ठते - remains. - (92)

92. The *jīva*, who is identified with the body in the manner of red-hot iron ball, remains having verily ascertained, "I am a man".

In a red-hot iron ball, the fire permeates the entire iron ball. The fire becomes one with the ball in the sense that the indiscriminate

persons mistake it to be a fireball. Like fire, the *jīva* permeates the entire body through one's sentiency. As a result, the embodiments wielded by oneself are mistaken to be "I", due to lack of discrimination. The ignorant *jīva* never suspects this error, unless one's real nature is inquired into.

The other states of a *jīva* during the waking, caused by the identification with his body, are as follows.

उदासीनः सुखी दुःखीत्यवस्थात्रयमेत्यसौ ।

सुखदुःखे कर्मकार्ये त्वौदासीन्यं स्वभावतः ॥९३॥

udāsīnaḥ sukhī duḥkhītyavasthātrayametyasau

sukhaduḥkhe karmakārye tvaudāsīnyaṁ svabhāvataḥ - (93)

असौ - that (*jīva*) उदासीनः - indifferent (i.e. quiet) सुखी - happy दुःखी - sorrowful इति - thus अवस्थात्रयम् - three states एति - gains सुखदुःखे - happiness and sorrow कर्मकार्ये - (are) the effects of actions औदासीन्यं - indifference (i.e. quietude) तु - whereas स्वभावतः - naturally (प्राप्तम् - is gained). - (93)

93. That (a *jīva*) gains the three states of being "quiet, happy and sorrowful". Happiness and sorrow are the effects of (one's own) actions, whereas quietude is gained naturally.

Happiness and sorrow for a *jīva* are the results of one's past actions, good or bad, performed either in this life or the past ones. *Punya* and *pāpa* give rise to happiness and sorrow respectively. The quietude is a disposition on account of one's own *svarūpa* - real nature - itself. It is not the product of any action. It is independent of sense objects. This was seen in the context of *vāsanānanda*.

TWO TYPES OF PLEASURE AND SORROW

Due to the different causes, pleasure and sorrow are of two types.

बाह्यभोगान्मनोराज्यात्सुखदुःखे द्विधा मते ।

सुखदुःखान्तरालेषु भवेत्तूष्णीमवस्थितिः ॥९४॥

bāhya-bhogānmanorājyāt sukha-duḥkhe dvidhā mate

sukha-duḥkhāntarāleṣu bhavet tūṣṇīmavasthitiḥ - (94)

बाह्यभोगात् - due to external sense indulgence मनोराज्यात् - due to
castles in the air सुखदुःखे - pleasure and sorrow द्विधा - in two ways
मते - are considered सुखदुःखान्तरालेषु - in the intervals between pleasure
and sorrow तूष्णीमवस्थितिः - quietude भवेत् - is there. - (94)

94. Due to external sense indulgence and the castles in the air, the pleasure and sorrow (that arise) are of two types. In the interval between pleasure and sorrow there is quietude.

Pleasure and sorrow can be on account of either external indulgence in the sense objects or just by mere imagination or both. Mere remembrance of past pleasure or sorrow also makes the individual happy or sorrowful. The great sage Vyāsa has remarked elsewhere - "A discriminative person suffers a sorrow, but once. The foolish people suffer the same sorrow a thousand times (by brooding over it)."

NATURE OF VĀSANĀNANDA IS FURTHER ELABORATED

The reason for which waking etc. was elaborated from verse 90 onwards, is now being shown. The *audāsīnyam* - quietude - in the waking state, on proper inquiry, can reveal to us our true nature, the bliss absolute. In the intervals between pleasure and sorrow, during the absence of either of them, there is the state of quietude.

न कापि चिन्ता मेऽस्त्यद्य सुखमास इति ब्रुवन्।
औदासीन्ये निजानन्दभानं वक्त्यखिलो जनः॥९५॥

*na kāpi cintā mestyadya sukhamāsa iti bruvan
audāsīnye nijānandabhānaṁ vaktyakhilo janaḥ - (95)*

अद्य - at present मे - for me न कापि - not at all चिन्ता - anxiety अस्ति
- is सुखम् - at ease आसे - I am इति ब्रुवन् - saying अखिलः - the entire
जनः - people औदासीन्ये - in the quietude निजानन्दभानं - cognition of
nijānanda (the bliss of one's own true nature) वक्ति - speaks. - (95)

95. Everyone speaks of the cognition of *nijānanda* in the quietude by saying, "At present, I have no anxiety at all. I am at ease."

At times in life we are in a state of quietude for a while free from care and concern. This is a universal experience wherein one is happy, being at ease without any reason or external evident cause. People are not aware of the source of this happiness. Such an

experience manifests *nijānanda* in the state of quietude. *Nija* means innate or one's own. *Nijānanda* in fact is not different from *Brahmānanda*. This enables us to know the happiness of our true nature in the waking state also.

In verses 74 and 85, the happiness available in the state of quietude etc. was shown to be *vāsanānanda*. At this stage the same happiness is considered as *nijānanda* which is identical with *Brahmānanda*. This would mean *nijānanda* cannot be *vāsanānanda* referred to earlier. This calls for an understanding of the exact nature of *nijānanda* which would dispel the above doubt. *Nijānanda* by itself as cognised in the state of quietude or indifference cannot be *Brahmānanda* because it is coupled with *ahankāra* - "I" notion - like in *vāsanānanda*. It can be considered identical with *Brahmānanda* only when the *ahankāra* from it is totally effaced. There cannot be any iota of duality in *Brahmānanda*. The following three verses emphasise this point.

अहमस्मीत्यहंकारसामान्याच्छादितत्वतः ।

निजानन्दो न मुख्योऽयं किंत्वसौ तस्य वासना ॥९६॥

ahamasmītyahankāra-sāmānyācchāditatvataḥ

nijānando na mukhyo'yaṁ kintvasau tasya vāsanā - (96)

अहम् - I अस्मि - am इति - thus अहंकारसामान्याच्छादितत्वतः - because of being covered by the general "I" notion अयं - this मुख्यः - the prominent (i.e. true) निजानन्दः - *nijānanda* न - (is) not किन्तु - but असौ - this तस्य - its (i.e. of prominent *nijānanda*) वासना - impression. - (96)

96. Because of being covered by the general *ahankāra* - "I" notion - viz. "I am", this is not true *nijānanda*, but merely its impression.

Ahankāra-sāmānya is the general notion of "I" in "I am happy" wherein there is no consideration of a particular individuality like "I am so and so". Due to the presence of *ahankāra*, the status of *jīva* with reference to *upādhi* persists along with the attendant *tripuṭī* - the triple form. Thus the happiness in the state of quietude can only be secondary *nijānanda* or *vāsanānanda* and not primary *nijānanda*.

The presence of impression of true *nijānanda* is explained with the help of an illustration.

नीरपूरितभाण्डस्य बाह्ये शैत्यं न तज्जलम्।
किन्तु नीरगुणस्तेन नीरसत्ताऽनुमीयते ॥९७॥

nīrapūrīta-bhāṇḍasya bāhye śāityam na tajjalam
kintu nīraguṇastena nīrasattānumīyate - (97)

नीरपूरितभाण्डस्य - of the pot filled up with water बाह्ये - on the outer surface (यत्) शैत्यं (अस्ति) - (whatever) coolness (is there) तत् - that जलम् - water न (अस्ति) - is not किन्तु - but नीरगुणः - property of water तेन - by that नीरसत्ताम् - the actual existence of water अनुमीयते - is inferred. - (97)

97. Whatever coolness that is there on the outer surface of the pot filled up with water, is not the water; but its property. By that (coolness) the actual existence of water is inferred.

The coolness can be felt when the outer surface of a metal pot filled up with water is touched. It is not water because there is no fluid substance called water there. Yet, that coolness is born of water which itself is cool in nature. It can certainly help us to infer the presence of water in the pot.

Similarly the secondary *nijānanda* or the *vāsanānanda* found in the state of quietude, enables the inferring of the primary *nijānanda*.

यावद्यावदहंकारो विस्मृतोऽभ्यासयोगतः ।
तावत्तावत्सूक्ष्मदृष्टेर्निजानन्दोऽनुमीयते ॥९८॥

yāvadyāvadahankāro vismṛtobhyāsa-yogataḥ
tāvat-tāvat-sūkṣma-dṛṣṭernijānandonumīyate - (98)

अभ्यासयोगतः - by the repeated practice यावत् यावत् - to whatever extent अहंकारः - the "I" notion विस्मृतः - is forgotten (i.e. obliterated) तौत्तावत् - to that extent सूक्ष्मदृष्टेः - because of acute (sharp) discernment निजानन्दः - *nijānanda* अनुमीयते - is inferred. - (98)

98. By the repeated practice (of *samādhi* with self-knowledge) to whatever extent the "I" notion is forgotten (i.e. obliterated), to that extent *nijānanda* is inferred because of sharp discernment.

The word *ahankāra* signifies here all the *vṛttis* - thoughts - in the

antaḥkāraṇa, beginning from the 1st notion.

Abhyāsayoga is the repeated practice of *nididhyāsana* leading to *samādhi*, wherein the mind is totally absorbed in its own real nature (*nija-svarūpa*) of bliss absolute. The total withdrawal from the entire superimposed *upādhi* at the gross, subtle and causal levels is possible in *samādhi* because our *nija* - innate - nature itself is free from all the superimposed things. The *Śruti* describes this state as *prapañcopaśama* - totally free from the Creation (*Mā. U. 7*). Naturally, the above *abhyāsayoga* when fructified, obliterates the *ahaṅkāra* totally and all other *vṛttis*.

Kāthopaniṣad enumerates the steps involved in *abhyāsayoga* in the following *mantra*: "A discriminating person should merge the speech (which signifies all the senses) into the mind, the mind into the intellect, the intellect into the *hiranyagarbha* - the macrocosmic subtle body - and that into *ātmā* free from all duality" (*Kṛ. U. 1-3-13*).

Depending on the intensity of practice carried out, the mind becomes progressively more subtle or sharp. It acquires *sūkṣmadṛṣṭi* - finer discernment in greater degree. This leads to *nijānanda* - being appreciated with increasing clarity. The word "mind" used in the context of *sūkṣmadṛṣṭi* includes the intellect also. Such an intellect is called *sūkṣmā agryā buddhi* - the sharp and single pointed intellect (*Kṛ. U. 1-3-12*).

BRAHMĀNANDA IN SAMĀDHI

The seeker who takes to *abhyāsayoga*, would naturally like to know the acme of *sūkṣmadṛṣṭi* and when true *nijānanda* can be attained. The answer is given along with the further description of the means to discover *Brahmānanda*.

ACME OF SŪKṢMADRṢṬI

सर्वात्मना विस्मृतः सन् सूक्ष्मतां परमां व्रजेत् ।
अलीनत्वान्न निद्रैषा ततो देहोऽपि नो पतेत् ॥९९॥

sarvātmanā viśmṛtassan sūkṣmatām paramām vrajet
alīnatvānna nidraiṣā tato dehopi no patet - (99)

(अहंकारः - "I" notion) सर्वात्मना - entirely विस्मृतः सन् - being extinct (बुद्धिः - the intellect) परमां - the highest सूक्ष्मतां - sharpness व्रजेत् - attains अलीनत्वात् - because (the *antaḥkaraṇa*) has not dissolved एषा - this निद्रा - sleep न - (is) not ततः - therefore देहः - body अपि - also न उ - certainly not पतेत् - falls. - (99)

99. (The *ahāṅkāra* - "I" notion -) being entirely extinct, the intellect attains the highest sharpness. This is not sleep because the *antaḥkaraṇa* has not dissolved. Therefore the body also certainly does not fall.

The ultimate in *sūkṣmadṛṣṭi* - sharpness of the intellect - is the total disappearance of *ahāṅkāra* - "I" notion - along with rest of the *vṛttis* - thoughts. This is the state of *samādhi*.

This state of the complete absence of all *vṛttis* including *ahāṅkāra* in it, should not be mistaken for sleep. In sleep the *antaḥkaraṇa* ceases to be, because it dissolves in its cause, the ignorance. As a result of this, either the physical body falls from its position or becomes slack and is unable to hold itself in erect posture. In the state of *samādhi* the body does not fall down which shows that the *antaḥkaraṇa* is present and is not dissolved. It is fully awake to *caitanya*, its own *svarūpa* - real

nature - or the basis (*adhiṣṭāna*). The *caitanya* - pure awareness - as appreciated in this state is free from all the superimposed dualities. It is our true nature.

The *bhāṣyakāra* - the commentator, Ādi Śaṅkarācārya - describes this state as -

एतस्यां ह्यवस्थायां अविद्याध्यारोपणवर्जितः स्वरूपप्रतिष्ठः
आत्मा ।

"In this state indeed, the *ātmā* is free from superimposition effected by self-ignorance (and) abides in its innate nature" (*Kṛ. U. bhāṣya* 2-3-11).

An ignorant person mistakes the superimposed false things for the actual features of *ātmā*, though *ātmā* in its true nature is totally free from them. In the appreciation of true nature of *ātmā* there is no cognition of any false duality. So the freedom from the superimposed false things described in this state of *samādhi* is an actual extinction of those things and not a *bādhaḥ* or *bādhā* - sublation. Their sublation in spite of cognition is possible only after one's firm abidance in real nature, free from superimposed things as described above. It is impossible to sublimate a false cognised thing without the clear knowledge of its true nature.

TRUE *NIJĀNANDA* IN *SAMĀDHI*

Here follows the outcome of the discussion held so far. First, the *ahaṅkāra* with other *vṛttis* has to be totally effaced, as described earlier from the semblance of *nijānanda* or *vāsanānanda*. Thereafter, what remains is true *nijānanda* which is *Brahmānanda* itself.

न द्वैतं भासते नापि निद्रा तत्रास्ति यत्सुखम् ।
स ब्रह्मानन्द इत्याह भगवानर्जुनं प्रति ॥१००॥

na dvaitam bhāsate nāpi nidrā tatrāsti yatsukham
sa brahmānanda ityāha bhagavānarjunam prati - (100)

(यत्र - when) द्वैतं - duality न भासते - is not cognised निद्रा - sleep
अपि - also न - (is) not (there) तत्र - then यत् - which सुखम् - happiness
अस्ति - is सः - that (is) ब्रह्मानन्दः - *Brahmānanda* इति - thus भगवान् - Lord

100. Lord Kṛṣṇa told Arjuna, "The happiness that exists when the duality is not cognised (and) there is no sleep also, is *Brahmānanda*."

The absence of duality in sleep is a common experience. In the state (of *samādhi*) under discussion, sleep also is absent. This is the state wherein *dhyātā* - contemplator - and *dhyāna* - contemplation - are no longer present. Further, the *antaḥkaraṇa* gets totally absorbed in *dhyeya* - the contemplated - viz. Brahman. This is *samādhi* as described in the first chapter of Pañcadaśī. "Having gradually discarded the contemplator and contemplation, the mind (steadily) absorbed in the *dhyeya* (*ātmā* / Brahman), like a lamp in a calm place, is called *samādhi*" (P. 1-55).

There is no other state than that of *samādhi* which can conform to what is described in this (P. 11-100) verse. Thus the *nijānanda* referred to in verse 98 culminates in its true form, the *Brahmānanda*, by *abhyāsayoga*.

BRAHMĀNANDA AS DESCRIBED IN BHAGAVADGĪTĀ

Lord Kṛṣṇa's teaching to Arjuna in the sixth chapter of *Bhagavadgītā*, shows that the happiness described in this verse is *Brahmānanda*. It is true that the Lord in his teaching has not used the same words employed by the author here. But the content is the same, as can be verified from the following eight verses (B. G. 6-20 to 28, except 24) reproduced from *Bhagavadgītā*, in a different order. The specific references of the verses are given here after their translation.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्॥१०१॥

śanaiḥ śanairuparamed buddhyā dhṛtigṛhītayā

ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet - (101)

धृतिगृहीतया - endowed with fortitude बुद्ध्या - with the intellect मनः - the mind आत्मसंस्थं कृत्वा - having made (the mind) abide in the self शनैः शनैः - very slowly उपरमेत् - one should resolve (the mind) किञ्चिदपि - anything else न चिन्तयेत् - one should not think of. - (101)

101. With the (help of) intellect endowed with fortitude, (and) having made the mind abide in the self, one should very slowly resolve

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(the mind). One should not think of anything else (B.G. 6-25; *Dhyānabindūpaniṣad* - 94).

Dhṛti means fortitude, firmness, courage or command over one's self. The intellect has to be endowed with *dhṛti*, if it is to progress in contemplation. To hold a fickle mind in check is almost impossible, because that is the nature of mind. Therefore *dhṛti* becomes necessary. To complain it to be unruly is only an expression of one's ignorance of its nature.

The word *śanaiḥ* - slowly - is repeated to impress upon the seeker that the withdrawal of the mind from its external pursuits should always be gentle and gradual, and never rash. Haste is waste and can even be harmful. The mind revolts against anything that is thrust upon it. A proper training of the mind by duly educating it about what is the highest and best goal to be reached in life is indispensable. The *sādhana catuṣṭaya saṃpatti* - the acquiring of the wealth of the group of four qualifications - plays a major role in this respect.

To make the mind abide in *ātmā* - one's own real nature - is to have it appreciate *ātmā* in its true nature. To do so, ascertainment of *ātmā* with the help of *guru* and *śāstra* first becomes inevitable (P. 11-78). A perfect abidance of the mind in *ātmā* is characterised by the repeated dwelling on the truth that everything is nothing but *ātmā*; there is nothing other than it. Thus resolving the mind, is actually to make it end its usual mentations of all that is *anātmā* - not *ātmā*. It loses its separate identity as mind, in its very basis, the *ātmā* - constant integrated awareness (the pure awareness). What is being discussed now is the means of getting oneself finally absorbed in one's own real nature, with total disregard for all that is superimposed on one's true self. All other means available such as *karma yoga*, *aṣṭāṅga yoga* or any other techniques as used to prepare the mind, which include the teaching and reasoning to ascertain the nature of *ātmā*, have their usefulness, prior to this stage.

The state of mind which is totally absorbed in its basis has no room left for the wandering thought of anything else. As there is nothing other than *ātmā*, to attain this state of perfect absorption in *ātmā*, nothing else should be thought of. This is the acme of self-knowledge. This is the principal meaning of the word *yoga*. Only the one who has accomplished this is the *yogī* in the true sense of the word.

In the beginning of this pursuit of contemplation, the *yogī* has to take to the following remedial measures.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥१०२॥

yato yato niṣcarati manaścañcalamasthiram

tatastato niyamya itadātmanyeva vaśaṁ nayet - (102)

चञ्चलम् - exceedingly wandering अस्थिरम् - unsteady मनः - mind
यतः यतः - from whatever (causes) निश्चरति - goes out (i.e. gets distracted)
ततः ततः - from those (causes) एतत् - this (the mind) नियम्य - having
restrained आत्मनि - in *ātmā* एव - alone वशं नयेत् - should be subdued.
- (102)

102. From whatever causes the exceedingly wandering and (so the) unsteady mind gets distracted, having restrained it from those causes, it should be subdued in *ātmā* alone (B.G. 6-26).

Even after gaining the self-knowledge, the mind can be dragged in its earlier pranks by sheer force of habit. Therefore while in contemplation, as and when it tends to get distracted due to sense objects, then and there only, it should be restrained. Exposing the false appearance of sense objects to the mind by understanding the true nature of theirs, is what is called restraining the mind.

The true content of every object is existence (*astī*), knowledge (*bhātī*) and happiness (*priyam*), whereas its name (*nāma*) and form (*rūpa*) are false. The falsification of distracting objects should also be fortified with one's development of acute sense of dispassion towards the material world. Bringing back the mind to appreciate *ātmā* is subduing the mind. Repeated practice in this manner enables the mind to get absorbed in *ātmā*.

Following is the result obtained on getting the mind totally absorbed in *ātmā*.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥१०३॥

praśāntamanasaṁ hyeṇaṁ yoginaṁ sukhamuttamam

upaiti śāntarajasaṁ brahmabhūtamakalmaṣam - (103)

प्रशान्तमनसं - to the one whose mind is totally tranquil शान्तरजसं - to

the one whose distress Kovidur Digital Library - to the one who has discovered oneself to be Brahman अकल्मषम् - to the one who is sinless एनं योगिनं - unto this contemplator उत्तमम् - the highest सुखम् - happiness उपैति - falls to (his or her) lot हि - indeed. - (103)

103. Indeed the highest happiness falls to the lot of (i.e. comes to) the contemplator whose mind is totally tranquil, whose distress is destroyed, who is sinless, who has discovered oneself to be Brahman (B. G. 6-27).

The mind of the *yogī* (as described in the previous two verses) who has successfully practised *nididhyāsana* for a required duration, becomes totally tranquil. This tranquility is not merely a passing phase, born of some techniques, but it is due to the absorption of the mind in *ātmā* whose nature itself is peace. This is possible because *ātmā* is free from *antahkaraṇa* which is the springboard of all the agitations.

The distress in the form of *moha* - the erroneous notion about oneself - and the effect of such wrong notion seen as grief etc. is here called *rajas*. Literally the word *rajas* means the dust and *rajoguṇa*. The dust accompanied by the wind scatters away into the space and covers everything. This clouds our vision. Similarly *moha* and its effects afflicting the ignorant persons cover the true nature of oneself. Thus the word *rajas* is appropriate secondarily to the distress of *moha* and its consequent grief. The word *rajas* can also be taken as *rajoguṇa* used here in the secondary sense to describe its effects like *moha*. The *yogī* under discussion has destroyed the said *rajas*.

Such a *yogī* as a result discovers one's own true nature, Brahman. To such a person, Brahman is no more a mere word from scriptures, but verily the true "I" that one is. The discovery is, "I am Brahman", without any division in it. Everything is Brahman, is as clear as the daylight to this person. His body continues due to *prārabdha*, but he is *jīvanmukta* - liberated even while living. So he is *Brahmabhūtaḥ*. The one who has become *Brahmabhūta*, has necessarily lived a life of *dharma*. Therefore he is *akalmaṣaḥ* - the sinless one.

In contrast, such an accomplishment is next to impossible to a person whose life is steeped in *adharma* - the unrighteous conduct prohibited by the *śāstras*.

Brahman by its very nature is absolute bliss. The *yogī* who has

discovered oneself to be Brahman is naturally nothing but limitless happiness. That is the *uttamaṃ sukham* - the highest happiness - that falls to his lot or is accessible to him effortlessly, because it is everyone's true nature. It is independent of all names and forms, and free from the divisions of *tripuṭī* - the triple form. This *uttamaṃ sukham* is *Brahmānanda*.

The *Brahmānanda*, mentioned in verse 100 and elaborated upon in the subsequent three verses, is further described in the following five verses reproduced from *Bhagavadgītā*.

Incidentally, *yoga* is also defined very precisely. The next four verses together form a complete sentence.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥१०४॥

yatroparamate cittam niruddham yogasevayā

yatra caivātmanātmānaṃ paśyannātmani tuṣyati - (104)

यत्र - when योगसेवया - by the practice of contemplation निरुद्धं - completely withdrawn from all mentations चित्तं - mind उपरमते - becomes calm यत्र - when च - and आत्मना - by the very pure mind आत्मानं - oneself पश्यन् - knowing (or experiencing) आत्मनि - in oneself एव - alone तुष्यति - (one) delights - (104)

104. When the mind, completely withdrawn from all mentations by the practice of contemplation, becomes calm, and when one, knowing oneself by the very pure mind, delights in oneself alone (B. G. 6-20; *Yogaśikhopaniṣad* 3-14).

The *Brahmānanda* or here called as *yoga*, is now being described (in verses 104 to 106) through its six facets and prerequisites. Two of them given in this verse are as follows.

i) State of mind while in *Brahmānanda*

It is a state of perfect quietude. The mind is totally withdrawn from its usual functions by the repeated practice of effective contemplation. Therein it ceases to be the mind any further because of its total absorption in *ātmā*. Self-knowledge is verily present in that state and it is not a mere exclusion of all the *vṛttis*.

ii) *Yogī* delights in *ātma* alone

Oneself, the *caitanya* which is the truth - the non-dual knowledge principle and itself the *Brahmānanda* - is directly cognised by this *yogī*. The sense objects can no longer fascinate him. The mind which is rendered totally pure is the means that enables one to have this appreciation. *Ātmanā* - by the mind - as employed in this verse, is commented upon by Ādi Śaṅkarācārya as *samādhipariśuddhena antaḥkaraṇena* - by the *antaḥkaraṇa* which is made totally pure by the practice of *samādhi*. It is well known that *samādhi* is a state of mind free from all the *vr̥ttis*. Duality is extinct in that state. Yet, it is neither sleep nor stupefaction of the mind, but a state gained through appropriate deliberate efforts. *Aṣṭāṅgayoga*, *dīrgha praṇava* - elongated chanting of *Om* - (P. 4-62) and intense devotion to *Īśvara* are the means to accomplish it.

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ।। १०५ ।।

sukhamātyantikaṃ yattadbuddhigrāhyamatīndriyam
vetti yatra na caivāyaṃ sthitaścalati tattvataḥ - (105)

यत्र - when स्थितः - abiding (in *ātma*) अयं - this (*yogī*) यत् - which आत्यन्तिकं - limitless अतीन्द्रियम् - beyond sense perception बुद्धिग्राह्यम् - known by intellect तत् - that सुखम् - happiness वेत्ति - experiences यत्र - when च - and स्थितः - being well-rooted (in *ātma*) अयं - this (*yogī*) तत्त्वतः - from the real nature of oneself न एव - not at all चलति - swerves - (105)

105. when this *yogī*, abiding in *ātma*, experiences that happiness which is limitless, beyond sense perception (and) known by (mere) intellect and when, being well-rooted in *ātma* one does not swerve at all from the real nature of oneself (B. G. 6-21; *Yogaśikhopaniṣad* 3-15 partly).

iii) *Brahmānanda* is absolute bliss

In the state of abidance in *ātma*, the contemplator who is also referred to as *yogī* in *Bhagavadgītā*, experiences the happiness which is *ātyantika* - limitless - in nature. It is absolute bliss, because it is limitless and independent of everything created. Ādi Śaṅkarācārya in his commentary on *Bhagavadgītā* comments this word *vetti* as *anubhavati*

- experiences - instead of saying 'I know'. This is only to avoid any possibility of mistaking *parokṣa jñāna* or some bits of information borrowed from the scriptures for the accomplishment of this state. It is the experience in total conformity with the nature of *ātmā*. It is free from triple form because *ātmā* is *anubhavasvarūpa* - the one whose nature itself is experience.

The limitless happiness, the *Brahmānanda* can be appreciated by intellect alone. Of course the intellect has to be *agryā* - sharp (*Kṛ. U.* 1-3-12). It is true that sense pleasure also is appreciated by the intellect, but the intermediacy of senses is indispensable. Sense pleasure is just not possible in the absence of contact between the sense objects and the senses. *Brahmānanda* is not born of sense objects. For the same reason, it is not dependent on senses, but can be cognised only by a ready intellect. The word *atīndriyam* - beyond the sense perception - drives home this point. A sense object is known by the intellect with the aid of senses, whereas to appreciate this limitless happiness, the intellect does not depend on the senses.

iv) Such a contemplator never swerves from *ātmā*

Having practised the means suggested, the one who is well rooted in *ātmā* and so in *Brahmānanda*, can never lose appreciation of his own real nature. Habitual identification with the embodiment is the swerving away from *ātmā*. When there is nothing other than *ātmā* or Brahman in his vision which is true, where is the question of identifying himself with what is *anātmā* - the not self? Lord Kṛṣṇa points out this fact by stating that such a person does not digress from his own true nature.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥१०६॥

*yaṁ labdhvā cāparam laḥbhaṁ manyate nādhikam tataḥ
yasmin sthito na duḥkhena guruṇāpi vicālyate - (106)*

यम् - which लब्ध्वा - having discovered ततः - than that अधिकम् - surpassing अपरं - another लाभं - gain न च - not at all मन्यते - considers यस्मिन् - in which (*ātmā*) स्थितः - steadfastly remaining गुरुणा - by great दुःखेन - by sorrow अपि - even न - not विचाल्यते - is agitated - (106)

106. having discovered which (*ātmā*), one does not consider

any other gain surpassing that (and) steadfastly remaining in which, one is not agitated even by great sorrow (B. G. 6-22; *Yogaśikhopaniṣad* 3-13).

v) ***Brahmānanda* is unsurpassed in nature**

Discovery of *ātmā* is the direct appreciation of its true nature, the *Brahmānanda*. The *yogi* finds that it is the most exalted gain. There cannot be another better gain, because all the others without any exception are limited in nature.

vi) **One who steadfastly remains in the appreciation of *ātmā* is unassailable**

The person considered here is the one who is well-rooted in one's own true nature, *ātmā*, and does not deviate from it. As described in the last five verses, such a person has a state of the mind which is totally absorbed in *ātmā* or in other words, in the *Brahmānanda*. As a consequence, he is not aware of the world including his own body. Even if great pain is produced by the injuries like that caused by striking of a weapon (*śastra-nipātādi* - B. G. *bhāṣya* 6-22) etc., it cannot agitate him. After such an accomplishment, due to *prārabdha* whenever he becomes aware of his body and the world, he is fully cognizant of their false nature. Hence great sorrows cannot induce any agitation of mind or a sense of loss. Such a situation cannot hinder the vision of his true nature, *ātmā*, any longer.

The description of *Brahmānanda* which began in verse 104, is now concluded with the definition of the true nature of *yoga*.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥१०७॥

taṁ vidyād-duḥkhasaṁyoga-viyogaṁ yogasaṁjñitam
sa niścayena yuktavyo yoganirviṇṇa-cetasā - (107)

तं - that (state of abidance in *ātmā*) दुःखसंयोगवियोगं - disassociation from association with sorrow योगसंज्ञितम् - called *yoga* विद्यात् - may one know सः - that योगः - *yoga* अनिर्विण्णचेतसा - with the non-despondent mind निश्चयेन - with a firm resolve योक्तव्यः - should be pursued. - (107)

107. may one know that state of abidance in *ātmā*, called *yoga*, which is disassociation from the association with sorrow. That

yoga should be pursued with a firm resolve and the non-despondent mind (B. G. 6-23).

A state of firm abidance of mind in *ātmā* has been vividly described in verses 104 to 107. This is the description of *Brahmānanda* itself. Such a state of abidance of mind in *ātmā* is referred to by the pronoun *tam* - that - in this verse.

It is a state of total dissociation from all the types and degrees of sorrows that are ever possible to arise. Any type of sorrow is the product of self-ignorance leading to identification with one's embodiment and their pursuits. On gaining the self-knowledge, the ignorance as well as its effects are destroyed. Therefore the person whose mind is totally absorbed in *ātmā*, rises above all pursuits. Actually this is a state of *viyoga* - dissociation. Yet, it is called *yoga* by Lord Kṛṣṇa as He also takes into account its opposite connotation. The verb *yuj* also means *yojane* - to unite. Thus *yoga* means union. Due to self-ignorance, *jīva* - the individual - appears as though different from Brahman. After the discovery of the identity between *jīva* and Brahman, in the state of abidance in *ātmā*, it appears as if a union has taken place between them secondarily.

To understand what is exactly meant by getting dissociated from having an association with sorrow, let us first know the nature of the following three types of identification. They are:

1. *Karmaja tādātmya* - unity born of *karma*.

That a given subtle body of a particular *jīva*, should be present in a specific gross one is determined by its (*jīva*'s) *karmas* - the result of its past actions. Therefore such an identification becomes *karmaja* - born of *karma*.

2. *Sahaja tādātmya* - inborn or natural unity.

A subtle body is made of the five great elements before they grossify. As a mirror under the sunlight always bears the reflected light, the subtle body also gets always imbued with the natural *cidābhāsa* - reflected pure awareness. This is called *sahaja tādātmya*.

3. *Bhrāntija tādātmya* - erroneous identification.

There is an inborn unity of *cidābhāsa* with the gross body through the subtle body. Due to the coexistence of the *cidābhāsa*, the inert causal, subtle and gross bodies appear to be sentient. Not knowing the true nature of oneself - the *ātmā* - the *jīva* (i.e. individual) identifies

itself with the three bodies. This identification is *bhrāntija* - born of error.

The cause of entire *samsāra* is mainly the *bhrāntija tādātmya* which is born of self-ignorance. This itself is the *duḥkhasaṃyoga*. No doubt, the other two types of identification do provide the basis for this error by adding mutual superimposition of bodily limitations to *ātmā* and sentiency to the three bodies. The *vīyoga* - separation - from the *duḥkhasaṃyoga* - union with sorrow - is possible only when the self-ignorance and the consequent *bhrāntija tādātmya* are totally destroyed in the wake of self-knowledge. This is the state of firm abidance in *ātmā*. Lord Kṛṣṇa calls it *yoga*. That itself is the true meaning of *yoga*. All other meanings are secondary to it.

It is possible that some readers may have a grammatical query regarding the two pronouns employed in these four verses. In grammar, the relative pronoun *yad* - corresponding to "who", "which" or "what" in English - and its correlative *tad* - that, i.e. he, she, it - are used to indicate the same locus. In verse 104, *yatra* - when - which is derived from *yad*, is used twice in the sense of time. *Yatra* also appears once in verse 105. In verse 106, *yam* (whom) and *yasmin* (in whom) - again the derivatives of *yad* - connote *ātmā*. In verse 107, *tam* - that - which is the accusative form of *tad*, refers to *yoga*. Thus, it seems as if the two correlative pronouns used here cannot point to the same locus. But it is not so. The sense of time indicated by *yatra* in all the three places (as used in verses 104 and 105), actually pertains to the different aspects of abidance only in *ātmā*. There is no impropriety in the use of these two pronouns as they point out the same state of perfect abidance in *ātmā*, called *yoga*.

The accomplishment of the *yoga* described here necessarily requires consistent and constant contemplation on the nature of the self. The mind is fickle, harassing and mighty in nature. Those whose minds are not ready find this pursuit very difficult. To overcome such hurdles, Lord Kṛṣṇa here recommends two helpful measures. He exhorts that this *yoga* should be repeatedly practised (*yoktavyaḥ*) with *nīścaya* and *anirviṇṇacetas*. *Nīścaya* is the firm resolve with confidence in oneself that one shall achieve it sooner or later. It also includes the *śraddhā* in *Īśvara* that one can always count upon HIM even if one is incomplete in some respects. *Nīścaya* can also mean the ascertainment in accordance with *śāstra* and the teaching of the *ācārya*. To have *anirviṇṇacetas* - non-despondent mind - is not to give any room for

despair in face of obstructions which slacken one's efforts. *Abhyāsa* - the repeated practice - has its own force and there is nothing that cannot be accomplished by it.

The description of *Brahmānanda* in *Bhagavadgītā* is now being concluded.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥१०८॥

yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ

sukhena brahmasaṁsparśamatyantam sukhamaśnute - (108)

एवं - in this manner योगी - the contemplator सदा - always आत्मानम् - the mind युञ्जन् - engaging in contemplation विगतकल्मषः (सन्) - (being) sinless सुखेन - easily ब्रह्मसंस्पर्शम् - identical with Brahman अत्यन्तं - absolute सुखम् - bliss अश्नुते - gains. - (108)

108. In this manner, the contemplator, being sinless, always engaging the mind in contemplation, gains the absolute bliss identical with Brahman (B. G. 6-28).

Lord Kṛṣṇa has already defined *yoga* in the previous verse as the state of perfect abidance in one's own real nature - the *ātmā*. One who has accomplished it is a *yogī*. He is *vigatakalmaṣaḥ* - sinless - because to reach this stature a person necessarily has to live all along a life of *dharma*. Besides, the self-knowledge gained by him also nullifies all the sins and *pūnyas*. The word "sin" in this context includes *pūnya* also.

Evam - in this manner - refers to the mode of practising this *yoga* as described from verse 101 onwards uptil now. The said *yogī* has already overcome the obstructions on the path of *yoga* by accomplishing a pure and steady mind. To engage his mind always in contemplation only is his sole preoccupation in life. With the repeated practice, abidance in *ātmā* becomes easy to this *yogī*.

The *sukha* - bliss - which has *saṁsparśam* - identity - with Brahman is called *Brahmasaṁsparśam*. It is verily the nature of Brahman. The same is described further as *atyantam sukham* - the absolute bliss. *Brahmānanda* is another name for it. The *yogī* gains this absolute bliss. Any experience of sense pleasure should not be mistaken for such bliss. Neither the sense objects, nor the senses are instrumental in the

appreciation of *Brahmānanda*. A close review of its description given in the earlier verses would reveal that in the absence of duality in this state, there is no scope for sense objects and the senses to operate. The contact between them, which alone can yield sense pleasure, is not possible. The mind itself being totally absorbed in *ātmā*, all mentations are also absent. What remains is the non-dual self-evident *ātmā* and *ātmā* alone whose nature is *ānanda*. That is *Brahmānanda*. Being self-evident, knowledge principle called *caitanya* - pure awareness - it does not need any instrument of cognition. It is *anubhavasvarūpa* - the very nature of experience - itself. Thereby it cannot be an object of knowledge and experience. For instance, a non-luminous thing becomes the object of illumination for light. However, light cannot be an object of illumination for light itself. Similarly an inert thing can be an object of knowledge or experience of *ātmā* through the senses and *antaḥkāraṇa*. But *ātmā* or Brahman itself can never be an object of knowledge or experience for itself. In view of this, the words "knowledge" and "experience" as employed to convey the discovery of Brahman or *Brahmānanda*, should be understood in this perspective and not to be confused with their usage in connection with the sense objects. The above discovery is also described as the knowledge, "I am Brahman".

CONTEMPLATOR SHOULD AVOID DESPAIR

The cheerful and determined mind without the slightest despair is a very good asset in accomplishing the *yoga*. The author cites an illustration to this effect.

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।

मनसो निग्रहस्तद्वद्वेदपरिखेदतः ॥१०९॥

utseka udadheryadvat kuśāgreṇaikabindunā

manaso nigrahastadvad bhavedaparikhedataḥ - (109)

कुशाग्रेणैकबिन्दुना - by the drop lifted up with the tip of a *kuśa* grass blade यद्वत् - just as उदधेः - of the ocean उत्सेकः - drying (भवति - takes place) तद्वत् - in the same manner मनसः निग्रहः - restraint of the mind अपरिखेदतः - without despair भवेत् - should take place. - (109)

109. Just as the drying of the ocean is brought about by a drop (after drop) lifted up with the tip of a *kuśa* grass blade, in the same

manner, the restraint of the mind should be accomplished without despair.

This illustration from a traditional story is actually meant to highlight the necessity of a non-despondent mind, and not to say that an ocean can be dried up with a blade of grass.

It is said that a tiny bird belonging to the species *titibha*, had laid eggs on a beach. In its absence during the high tide the eggs got into the ocean. Seeing the eggs missing on account of the ocean, the enraged tiny bird resolved to recover them by drying up the ocean. It dipped into the ocean a blade of *kuśa* grass held in its beak and flew back to the shore and sprinkled the water drop on the ground. The same action was being industriously repeated. The other members of *titibha* species dissuaded it from embarking upon such a foolish mission. None could persuade that bird to stop its efforts.

By sheer coincidence the great sage Nārada happened to pass by. He was quite amused to see the bird busy in its attempt to dry up the ocean. He also tried his best to stop the bird from its foolhardy adventure. Alas! it was of no avail. Yet, sage Nārada took pity on it. He reported the matter to the mighty eagle Garuḍa - Lord Viṣṇu's vehicle. He requested Garuḍa to rush to the rescue of that tiny bird. Within no time Garuḍa arrived on the scene. He warned the ocean of the dire consequences by the flap of his mighty wings, unless the eggs are returned immediately. Sensing the danger coming, the ocean hastily returned the eggs by a wave without any further delay.

Irrespective of the turn of the final events, the bird's unswerving resolve accompanied by zealous efforts without any despair led to the success.

A contemplator may yield to despair as to how long the practice may have to be continued. It can also be as described by some ill equipped seekers - "If the eyes are closed, all that is seen is darkness. When they are opened, what you see is only objects and beings, but *ātmā* is never in sight!". The contemplator should not allow any such despair to crop in. A firm commitment backed up by an enthusiastic mind not given to despair, putting in ceaseless efforts in the right direction, alone can guarantee a success in *yoga*.

Despair and impatience to quickly accomplish the results are the bane of progress in contemplation. Even when one lacks in certain qualifications, *Īśvara*'s help can always be sought. In fact *Īśvara* is always ready to help us in this pursuit. The only requirement is having

unswerving faith in HIM and readiness to deliver ourselves unconditionally to HIS hands. If it appears that we are not getting help, it is actually due to lack of earnestness and commitment on our part and certainly not on account of any lapse on *Īśvara*'s part. Sincere prayers, done with devotion can never remain unanswered. *Īśvara*'s help does not have to strictly follow our specifications or demands. HE has HIS own way of governing everyone in the Creation aptly taking into account our past, present and future, the precise knowledge of which we do not have.

DESCRIPTION OF *BRAHMĀNANDA* AS REVEALED IN *UPANIṢADS* AND ITS CONTRAST WITH MERE *PĀTAÑJALA- YOGA SAMĀDHI*

After having given the description of *Brahmānanda* from *Bhagavadgītā* the author now corroborates it based on some *Upaniṣads*. Verses 111 to 118 are reproduced from the fourth chapter of *Maitrāyaṇyupaniṣad*. Verses 111 to 115 are found in *Maitreya Upaniṣad* too. Both these *Upaniṣads* belong to *Sāmaveda*. Verses 116 and 117 are in *Tripurātāpinī* and *Amṛtabindu Upaniṣads* also.

बृहद्रथस्य राजर्षेः शाकायन्यो मुनिः सुखम् ।

प्राह मैत्राख्यशाखायां समाध्युक्तिपुरःसरम् ॥११०॥

bṛhadrathasya rājarṣeḥ śākāyanyo muniḥ sukham

prāha maitrākhyasākhāyām samādhyaṁtipuraḥsaram - (110)

मैत्राख्यशाखायां- in the *Maitrāyaṇīya* recension of *Sāmaveda* शाकायन्यः मुनिः - sage Śākāyanya बृहद्रथस्य राजर्षेः - to the King Bṛhadratha who (later) became a sage समाध्युक्तिपुरःसरम् - with the description of *samādhi* सुखम् - *Brahmānanda* प्राह - narrated. - (110)

110. In the *Maitrāyaṇīya* recension of *Sāmaveda*, the sage Śākāyanya narrated *Brahmānanda* with the description of *samādhi* to the King Bṛhadratha who (later) became a sage.

Sukham - happiness - refers to *Brahmasukham*, which is *Brahmānanda*.

Mantras from *Maitrāyaṇyupaniṣad* follow now.

यथा निरिन्धनो वह्निः स्वयोनावुपशाम्यति ।

तथा वृत्तिक्षयाच्चित्तं स्वयोनौ उपशाम्यति ॥१११॥

yathā nirindhano vahnīḥ svayonāvupaśāmyati

tathā vṛttikṣayaścittaṁ svayonāvupaśāmyati - (111)

यथा - just as निरिन्धनः वह्निः - the fire whose fuel is burnt स्वयोनौ
- in one's own cause उपशाम्यति - merges तथा - so चित्तं - mind वृत्तिक्षयात्
- due to the extinction of *vṛttis* स्वयोनौ - in one's own cause उपशाम्यति
- is absorbed. - (111)

111. Just as the fire whose fuel is burnt merges in its cause, so does the mind get absorbed in its cause due to the extinction of *vṛttis*.

Maitrāyaṇyupaniṣad clearly unfolds the self-knowledge prior to the *mantras* quoted here. Presently the functioning style of the mind and the state of absorption in Brahman are described.

The fire which has consumed its entire fuel gives up its manifestation of flame, colour, light etc. It remains in the form of subtle fire element. Similarly the mind which is totally withdrawn from its extrovert pursuits becomes free from all its *vṛttis*. The *vṛttikṣaya* here is not the absence of thoughts as in sleep, but it is the state of *samādhi* wherein all thoughts are *niruddha* - stopped. The mind without being engaged in its usual function is verily present in that state, and is absorbed in its true nature. Otherwise the body will drop itself or become slack. It is called *nirodha samādhi*. Because the self-knowledge is already gained, the mind in this state gets absorbed in its basis, the *ātma* which is the same as Brahman.

Aṣṭāṅgayoga as discussed by Patañjali in his *yogasūtras* is an analytical study of the mind along with certain techniques given to control the mind. It is also called *Hiraṇyagarbha śāstra* because Hiraṇyagarbha is its originator, though Patañjali composed the *sūtras* later.

The mind can be only in any one of the five states described below:

1) *Mūḍha* is characterised by sleep, drowsiness, laziness, fear, meanness and delusion. *Tamoguna* is predominant in this condition. *Rajas* and *sattva* are secondary to *tamas*.

2) *Kṣipta* is a state which is full of sorrow, fickleness, anxiety, pursuit of sense pleasures. *Rajoguna* dominates in this condition.

Tamas and sattva are secondary to rajas.

3) *Vikṣipta* is distinct from *kṣipta* because it has predominance of *sattvaguna*. Its characteristic features are happiness, cheerfulness, forgiveness, faith, courage, compassion etc. *Rajas* and *tamas* are secondary to *sattva*.

4) *Ekāgra* state has the capacity to entertain continuously a flow of similar thought to the exclusion of the others. *Sattvaguna* is predominant in this condition with only trace of *rajas* and *tamas*.

5) *Niruddha* is the mental state totally freed from all the thoughts. In contrast the *ekāgra* state has the clear appreciation of *dhyeya* - exclusive and chosen preoccupation undertaken by the mind.

According to the *yogasūtras* the word *yoga* means *saṁādhi*. *Ekāgra* and *niruddha* states come under the *yoga* as per *Pātañjalayogasūtras*. Both have absorption of the mind in a varying degree towards a single pursuit. The *dhyeya vṛtti* is very much present in *ekāgra* state and therefore it is very clearly appreciated. The state of *ekāgra* is called *saṁprajñāta saṁādhi*. In the *niruddha* state of mind all the *vṛttis* are stopped including that of *dhyeya*. Therefore that state of *niruddha* is called *asaṁprajñāta saṁādhi*. It is the highest accomplishment as per *Pātañjalayoga*.

This leads to a pertinent question. Is the *Pātañjalayogasamādhi* same as *yoga* defined by Lord Kṛṣṇa as *duḥkha-saṁyoga-viyoga*, or different? The answer needs elaboration. The state of mind remains the same in both, but the effect of *Pātañjalayogasamādhi* depends on the presence or absence of the knowledge of identity between *jīva* and Brahman. If the said knowledge is present, then *yoga* as described by Lord Kṛṣṇa and that by Patañjali are the same. Otherwise the *Pātañjalayogī* has not got rid off the self-ignorance and hence the liberation in life is still awaited.

Vidyāraṇya Muni, the co-author of *Pañcadaśī*, analyses this topic in another treatise called *Jīvanmuktiviveka* (chapter 3). His close analysis revealed a subtle contrast between the two. The main preoccupation of *yogaśāstra* as composed by Patañjali in his *sūtras* is to provide a therapy to subdue the unruly mind through *niruddha saṁādhi*. Therein the self-knowledge though implied is not told directly. In fact only those who are conversant with Vedānta can discern this easily.

Consider the second *sūtra* which defines *yoga*, i.e. *samādhi* in *Aṣṭāṅgayoga*.

योगश्चित्तवृत्तिनिरोधः ।

"Stopping of thoughts is *samādhi*" (*Pā. Yo. 1-2*).

The immediate next *sūtra* tells -

तदा द्रष्टुः स्वरूपेऽवस्थानम् ।

"Then, the *draṣṭā* - *ātmā* - abides in its true nature" (*Pā. Yo. 1-3*).

The word "then", refers to the state of *samādhi* when all the *vṛttis* (thoughts) are stopped. To say so, is not totally correct, because the statement implies that in all the states other than *samādhi*, *ātmā* does not abide in its true nature. This is far from the truth, because *ātmā* is *nirvikāraḥ* - the one who is ever changeless. Therefore *ātmā* always abides in its true nature. Such a doubt is dispelled by the next *sūtra*.

वृत्तिसारूप्यमितरत्र ।

"(*Draṣṭā* has) resemblance of *vṛttis* in other states" (*Pā. Yo. 1-4*).

Itaratra - in other states - means *vyutthāna*, i.e. in any state that one can undergo after the *samādhi* is over. Due to self-ignorance, there is identification with *vṛttis*. As a result, *vṛttis* are taken to be the feature of *ātmā*. The same thing is also pointed out in the following *sūtra*.

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः
परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम् ।

"*Buddhi* (i.e. *antaḥkaraṇa*) and *puruṣa* (i.e. *ātmā*) are totally different from each other. Identity of *pratyaya* - modifications of *buddhi* in terms of happiness, sorrow etc. - with *puruṣa* produces enjoyment or suffering called *bhoga*. Such experience belongs to *buddhi* and it being *dṛśya* - experienced - is meant for the sake of *puruṣa*, who is distinct from it. By *saṁyama* on *svārtha* - the *puruṣa* whose nature is *citi* (*ātmā*) - the knowledge of *puruṣa* takes place" (*Pā. Yo. 3-35*).

Samyama according to *yogasūtras* is the combination of the means: *dhāraṇā* (fixing the mind on a chosen locus), *dhyāna* (continu-

ous dwelling on the locus of meditation with interrupted thoughts of *dhyeya*) and *samādhi* - absorption in it (i.e. *dhyeya*) - with respect to a selected thing. In other words, *saṁyama* means focusing the attention on a chosen thing until the mind gets absorbed in the thing.

Another *sūtra* also makes the distinction between *puruṣa* and *buddhi*.

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ।

"The changeless and the motionless *citi* (i.e. *puruṣa* - *ātmā*) knows its object, the *buddhi* when it (*citi*) takes the form of *buddhi* (imbued with the reflection of *citi*)" (*Pā. Yo.* 4-22).

The word *tadākārāpattau* in the *sūtra* means: *citi* appears as if taking the form of *buddhiṣṭi* due to identification, in spite of itself being *apratisankramā*, i.e. changeless and motionless. The word can also mean: when inert *buddhiṣṭi* takes the form of *citi*, i.e. when it appears sentient. The *sūtra* shows that the *citi* by itself has no status of knower etc., but it is only the pure bare knowledge principle. It gets the status of knower, experiencer etc. due to erroneous identification with the *buddhi*.

With the help of above *sūtras* it can be concluded that mere *nirodha samādhi* of *Aṣṭāṅgayoga* does ascertain the *śodhita tvam pada* - the true or pure nature of *jīva* at the individual level. Yet, it is not complete self-knowledge because the ignorance persists. On account of the preconceived notion of reality of the Creation and the Creator, they remain still at large and cast the bondage. Brahman is the basis of everything including the *jīva*. Self-knowledge or liberation is complete only in the wake of discovery of identity between *jīva* and Brahman. This identity can be revealed by the means of *pramāṇa* - the means of knowledge - available in the form of *Vedānta mahāvākya* alone.

We should bear in mind that the purpose of *yogasūtras* is to present *Aṣṭāṅgayoga* with due specialisation, and not to unfold the truth underlying the *jīva*, *jagat* and *Īśvara*. But, *Aṣṭāṅgayoga* is well accepted by *Vedānta* as a technique to treat the mind. To say that *nirodha samādhi* alone is the means to appreciate *śuddha tvam* - the individual you, the *jīva*, in its pure form free from *upādhi* - is wrong. It can also be discovered by discrimination (*viveka*) of *cit* (pure awareness) from *jaḍa* (the inert). Another name for this method is *dr̥k-dr̥śya viveka*.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं च राघव ।
 योगस्तद्वृत्तिरोधो हि ज्ञानं सम्यग्वेक्षणम् ॥
 असाध्यः कस्यचिद्योगः कस्यचिज्ज्ञाननिश्चयः ।
 प्रकारौ द्वौ ततो देवो जगाद परमेश्वरः ॥

"O Rāma! *yoga* and *jñāna* - knowledge - are the two methods leading to the destruction of mind. *Yoga* is stopping of thoughts and *jñāna* is the right ascertainment of the truth."

"For some, *yoga* is very difficult to accomplish, (whereas) for others the ascertainment of knowledge is so. Hence, the supreme Lord has prescribed two methods." (*Laghuyogavāsiṣṭha* 27-72 and 29-60).

Let us now revert to the verse under discussion. The *vr̥ttikṣaya* - extinction of thoughts - mentioned in the present verse (P. 11-111) is the same as *manonāśa* or also called *amanībhāva* - the state of mind wherein the mentations are extinct. Such a state of mind enables one to appreciate one's own real nature, free from all the superimposed *anātmā* - not self. As pointed out earlier, here it is not only just a state of *nirodha samādhi*, but it is coupled with self-knowledge which is already ascertained in the previous section of *Maitrāyaṇyupaniṣad* and further confirmed in its latter *mantras*. In this state the mind is absorbed in its final basis - the *ātmā* who is identical with Brahman.

The outcome of such absorption of the mind in self-knowledge is now described.

स्वयोनौपशान्तस्य मनसः सत्यकामिनः ।
 इन्द्रियार्थविमूढस्यानृताः कर्मवशानुगाः ॥११२॥

svayonāvupaśāntasya manasaḥ satyakāmināḥ
indriyārthavimūḍhasyānṛtāḥ karmavaśānugāḥ - (112)

सत्यकामिनः - for the mind which is intent on gaining Brahman स्वयोनौ
 - in one's own cause उपशान्तस्य - for (the mind) which is merged
 इन्द्रियार्थविमूढस्य - for (the mind) which is unaware of the sense objects
 मनसः - for the mind कर्मवशानुगाः - (happiness and sorrow as well as

their means, all) governed by *prārabdha karma* अनृताः - false (स्युः - become). - (112)

112. For the mind which is intent on gaining Brahman (as a result,) which is merged in its own cause and (thereby) is unaware of the sense objects, (the happiness and sorrow as well as their means, all) governed by *prārabdha karma*, become false.

Satyakāmī literally means the one who is desirous of truth, viz. the Brahman. The word *satyakāmī* is used here as an adjective to qualify the mind of a person who is very intent on gaining Brahman. Lord Kṛṣṇa equates *Brahmaprāpti* - gaining of Brahman - to *parājñāna-niṣṭhā*, i.e. the most exalted culmination of self-knowledge (B. G. 18-50). It means steadiness or firm abidance of mind in self-knowledge. The finale of this pursuit can only be in the state of *samādhi* together with self-knowledge.

It is described here that as a result of such a pursuit, the mind which is *satyakāmī* is *upaśānta* - merged - in its own cause, the changeless Brahman and thereby it is totally *vimūḍha* - *vimukha* (turned away) - from *indriyārthas*, i.e. the sense objects. Thus it is not aware of sense objects.

The above description is valid when one's mind is totally absorbed in the self-knowledge. However, gaining of self-knowledge does not terminate the body which awaits the exhaustion of *prārabdha karma*. Till then what? Does the *jñānī* who has accomplished the acme of *Brahmajñāna*, enjoy the sense objects zealously? The present verse quoted from the *Upaniṣads* provides the answer. For the *jñānī* with *niṣṭhā* in *jñāna*, all the experiences, whether happy or sorrowful, lose their reality. They become *anṛta* - false. Interaction of this *jñānī* with the world is not by choice any more. It continues only due to *prārabdha*, with the direct vivid appreciation of Brahman, the only reality of the entire Creation, in the background. He clearly appreciates the false nature of the world and the experiences therein. In fact the *jñānī* of this stature alone can truly acknowledge the Creation to be *mithyā* - false.

Karmavaśānugāhī in the present context are those things which the *jñānī* comes across in accordance with his *prārabdha karma*. The term includes both the varied experiences undergone and their means too. A *jñānī* has not to put in any self-effort for his personal gain of any of the four *puruṣārthas* - the accomplishments sought by the human beings in general. His life gets guided by *prārabdha karma* alone.

The original *mantra* in *Maṭṭrāyaṇyupahiṣad* differs slightly in the second line from the present verse. There the word used is *indriyārthāvimūḍhasya* which means a mind which is *avimūḍha* - not fascinated or deluded - by *indriyārthas* - the sense objects.

From what has been mentioned in this verse it is implied that the world becomes false for that mind which has merged in its own cause. The question arises how is it possible? After all, Brahman is the final basis or material cause of the Creation and not the mind. Yes, it is true. But, for practical purposes for waking state transactions, the mind alone operates as the cause for everything.

चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् ।

यच्चित्तस्तन्मयो मर्त्यो गुह्यमेतत्सनातनम् ॥११३॥

cittameva hi saṁsārastatprayatnena śodhayet

yaccittastanmayo martyo guhyametatsanātanam - (113)

हि - it is well known चित्तम् - mind एव - alone संसारः - (is) *saṁsāra*
तत् - that (mind) प्रयत्नेन - with perseverance शोधयेत् - should be purified
यच्चित्तः - as the mind तन्मयः - so (is) मर्त्यः - the individual एतत् - this
(is) सनातनम् - perpetual गुह्यम् - secret. - (113)

113. It is well known that the mind alone is *saṁsāra*. It should be purified with perseverance. As the mind, so is the individual. This is the perpetual secret.

No doubt, the universe is made of five great elements as immediate cause, and all having a final basis in Brahman. Mind is not the material cause of the world. Even then, it is only because of the mind that the entire Creation becomes our *bhogyā* - the object of experience. Without the mind no experience is possible. The world as such remains the same for the public but its perception as good, bad or otherwise depends entirely on the mind which perceives it. Mistaking the whole Creation which is *anātmā* to be the characteristic of *ātmā* is also at the level of mind or *antaḥkaraṇa* only. The word *hi* in the verse is to emphasize that this fact is well known universally. In the state of sleep, fainting etc. characterized by the absence of functioning of mind, the experiences related to the world also are no longer registered. This fact is also known to all. Therefore the statement that the mind alone is *saṁsāra* stands justified. The necessary corollary from this is that the mind should be purified so that it can cognise the true nature of the world without any error of judgement. Its mental errors

pertain to "me" (the individual), the entire Creation, and *Īśvara* (the Creator). The three fundamental impurities or defects of mind are *mala* (the results of past *adhārmic* acts), *vikṣepa* (unsteadiness of mind), and *āvaraṇa* (the ignorance of one's own true nature). The three corresponding remedies are *karmayoga* for *mala*, *upāsana* for *vikṣepa*, and inquiry into oneself with the necessary accompanying means, for *āvaraṇa*.

Habits die hard and hence to set right the wavering ignorant mind engrossed in the external objects is an uphill task. Yet, steady perseverance and not losing patience should help us to achieve this goal. *Vairāgya* - treating the world based on right assessment about it - and *abhyāsa* - the repeated practice of necessary steps - do guarantee success in our endeavours to purify the mind.

Some persons may have a doubt that if our goal is to set free the *ātmā* from the bondage, *ātmā* itself should be subjected to the process of purification and not the mind. There is no question of purification of mind. The answer is in the second line of this verse. Mind alone is the means to reveal our real nature - *ātmā*. Besides this, our present individuality seemingly separate from our true nature is also the product of mind alone. "As the thoughts, so the mind. As the mind, so the man". It is a tested adage though very few seem to appreciate it. That is why it is called secret. The sooner we discover it and take to the corrective steps, the better it is for our progress.

Each personality is governed only by the texture of the mind and the preoccupation it undertakes. Whether you want it or not, all the perfections or imperfections of the mind get superimposed on *ātmā* - "I" - in the state of self-ignorance. *Ātmā* is pure and free from *saṃsāra* by its very nature, but its status as a *saṃsārī* is entirely due to the ignorance-induced superimposition of mental inhibitions on it. The first step in the right direction to correct this mistake is to take measures to purify the mind. Then alone the mind can have leisure and stamina to inquire into the true nature of oneself. The inquiry is followed along the guidelines laid down by Vedānta *pramāṇa* - means of knowledge. One should understand clearly how exactly the *Upaniṣads* operate as *pramāṇa*. Mere *pramāṇa vicāra* - inquiry as guided by Vedānta - without the required purity of mind, may turn out to be only verbal acrobatics. On the other hand, the purity of mind without taking to appropriate *pramāṇa vicāra*, may give some mental peace at best, but cannot lead to self-knowledge or liberation. Following Vedānta *pramāṇa* can invariably confer self-knowledge and thereby the liberation from

saṃsāra. This is possible only when it is resorted to after purity of mind and necessary prerequisites are complied with. Hence the purity of mind is necessarily of prime importance if Vedānta has to be effective in its role. Those who take to Vedānta without having achieved the mental purity first, cannot pass a judgement that it is ineffective. It is advisable that they first look into the shortcomings of their own mind and overcome them.

The next question would arise that if enormous *pāpa* and *puṇya* earned in the endless past lives of every *jīva* alone result in the chain of happiness and sorrow, commonly known as *saṃsāra*, then, how by attaining purity of one's mind can anyone ever hope to get freed from *saṃsāra*? The *cittaśodhana* - purity of mind - mentioned in the previous verse points to the *Brahmajñāna*, in the wake of which the total results of all the actions get nullified.

चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् ।
प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमक्षय्यमश्नुते ॥११४॥

cittasya hi prasādena hanti karma śubhāśubham
prasannātmātmani sthitvā sukhamakṣayyamaśnute - (114)

चित्तस्य - of mind प्रसादेन - by the purity हि - certainly शुभाशुभम् कर्म - *puṇya* and *pāpa* हन्ति - (the *jñānī*) destroys (तथा च - so also) प्रसन्नात्मा - the person who has pure *antaḥkaraṇa* आत्मनि स्थित्वा - remaining in *ātmā* (i.e. Brahman) अक्षय्यम् - limitless सुखम् - happiness अश्नुते - gains. - (114)

114. The *jñānī* who has pure *antaḥkaraṇa* certainly destroys (all) *pāpa* and *puṇya* by the purity of mind (i.e. by *Brahmajñāna* signified by mental purity). So also, remaining in Brahman, he gains the limitless happiness.

Cittaprasāda - purity of mind - or also called *cittaśodhana* in the previous verse, is indispensable to gain *Brahmajñāna*. In fact any delay in gaining knowledge in spite of proper inquiry is only due to lack of purity of mind. The indispensability of a prepared mind is a recurrent refrain in Vedānta at appropriate places. The mention of *cittaprasāda* in this verse is to be interpreted as the *Brahmajñāna* revealed in the earlier portion of the original *Upaniṣad* referred to here. To take the primary meaning of purity of mind in its literal sense by quoting the word out of context will misinterpret the basic theme of the *Upaniṣad*. The word *hi*

shows the certainty of the nullification of *pāpa* and *puṇya* in the wake of *Brahmajñāna*, without any exception. In the *Śruti* and *smṛtis* many statements can be found to buttress up this statement.

"The fire of self-knowledge burns all the *karmaphalas*" (B. G. 4-37).

"All the *karmaphalas* of the *jīva* get destroyed when the *Brahmajñāna* is gained" (Mu. U. 2-2-8).

Brahmajñāna itself is the discovery of absolute bliss because that is the very nature of Brahman. The second line of the verse presents this fact.

Prasannātmā is the one who has pure *antaḥkaraṇa*. The word *ātmā* contained therein refers to *antaḥkaraṇa* or mind. *Ātmani sthitvā* indicates the ascertainment (by the *jīva*) that the non-dual Brahman is me. Brahman is *sat* (ever existence), *cit* (knowledge principle or pure awareness), *ānanda* (limitless happiness). *Sthiti* - remaining in it - is the continuous absorption of the mind in me - the *cit* - which is free from all *dṛśyas* - superimposed inert aspects of the Creation. Naturally in such absorption of the mind in oneself - Brahman - the person gains the *akṣaya* - limitless or indestructible - happiness. It is one's own true nature and is also termed as *Brahmānanda*.

In both *Maitrāyaṇī* and *Maitreyī Upaniṣads*, from where the present verse is quoted, the word *avyaya* is used, instead of *akṣaya* as employed here. These two words are synonymous.

The phrase, *prasannātmātmani sthitvā* is further explained with the help of an illustration.

समासक्तं यथा चित्तं जन्तोर्विषयगोचरे ।

यद्येवं ब्रह्मणि स्यात्तत्को न मुच्येत बन्धनात् ॥११५॥

samāsaktaṃ yathā cittaṃ jantorviṣayagocare

yadyevaṃ brahmaṇi syāttatko na mucyeta bandhanāt - (115)

जन्तोः - of people चित्तं - mind विषयगोचरे - in the field of sense pursuits
यथा - just as समासक्तं - (is) deeply engrossed एवं - in the same manner
ब्रह्मणि - in Brahman यदि - when (समासक्तं) स्यात् - gets deeply engrossed
तत् - then कः - who बन्धनात् - from the bondage न मुच्येत - will not be freed.-

115. Who will not be free from bondage when their mind is so deeply engrossed in Brahman as that of the people (lost) in sense pursuits?

The commitment, attachment and the zeal with which people take to chasing material world and sensual pleasures are very well known. Human beings are ready to undergo all trials and tribulations to have the sense pleasure. Their mind is always obsessed with those preoccupations. If the mind sets itself to discover Brahman with a similar enthusiasm and finally gets absorbed in it, there is no reason why one should not get liberated. Certainly such persons do get freed from bondage.

MIND IS THE CAUSE OF BOTH BONDAGE AND LIBERATION

The purity of mind has a unique role to play in gaining *Brahmajñāna* and so in liberation. The mind is strange as the very same mind can bind as well as liberate. To explain this paradox two varieties of mind are mentioned first.

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं कामसंपर्काच्छुद्धं कामविवर्जितम् ॥११६॥

*mano hi dvividhaṃ proktaṃ śuddhaṃ caśuddhameva ca
aśuddhaṃ kāmasaṃparkācchuddhaṃ kāmavivarjitaṃ - (116)*

मनः - the mind हि - as is well known द्विविधं - of two types प्रोक्तं - is said शुद्धं - pure च - and अशुद्धं - impure एव - also च - and कामसंपर्कात् - by association with desire अशुद्धं - (it becomes) impure कामविवर्जितम् - free from desires शुद्धं - (it is) pure. - (116)

116. As is well known, the mind is said to be of two types - the pure and also the impure. It becomes impure through desires. Free from desires, it is pure.

The word *kāma* - desire - stands for all the modifications of *antaḥkaraṇa* like anger, greed, envy etc. The mind replete with these *vṛttis* is impure in nature as it becomes agitated and scattered. The impure mind remains preoccupied with thousands of things and does not have any leisure. In contrast, the pure mind becomes calm, composed and is capable of single pointed pursuit.

How the same mind depending on its type becomes the cause of bondage and liberation is shown now.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः।

बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम्॥११७॥

mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ

bandhāya viṣayāsaktaṃ muktyai nirviṣayaṃ smṛtam - (117)

मन - mind एव - alone मनुष्याणां - of the human beings बन्धमोक्षयोः - of bondage and liberation कारणं - (is) the cause विषयासक्तं मनः - (the mind) attached to sense objects बन्धाय (जायते) - leads to bondage निर्विषयं - unattached to sense objects मुक्त्यै (जायते) - leads to liberation (इति) स्मृतम् - (thus) it is considered. - (117)

117. Mind alone is the cause of bondage and liberation for the human beings. It is considered that the one which is attached to the sense objects causes bondage (and) that which is unattached to them leads to liberation.

The mind is an instrument like a key that can lock as well as unlock. It depends on how one uses it. Turn the key anticlockwise; it locks. Turn it clockwise; it unlocks. Similarly the mind when turned towards sense objects binds the individual to *saṃsāra*. Direct it away from sense objects; it leads to liberation. Thus the same mind is responsible for both bondage and liberation.

After all the mind naturally runs after the sense objects with the idea that such a pursuit brings happiness. Commonly, everyone has a firm belief that sense objects are *satya* (true or genuine), *nitya* (permanent), and *saṃīcina* (fit to confer expected happiness). However, this is totally opposite to what is the nature of sense objects in reality. As soon as the mind discovers the truth that sense objects are nowhere near one's set belief, no force in the world would be able to drag the mind to the sense objects. Hence it is imperative that the mind should be convinced about the false glamour of sense objects by proper and repeated discrimination first. Otherwise it is not possible for the mind to withdraw from them. The mind engrossed in the sense pursuits has no leisure and the stamina required to conduct the self-inquiry to discover one's own real nature.

When due to self-ignorance, one experiences, "I am bound", it is

in the form of an *antahkaraṇa-vṛtti* - thought - only. Following correct self-inquiry carried out with a ready mind when one discovers, "I am liberated, I am free from bondage", it is again an *antahkaraṇa-vṛtti* only. Our true nature, *ātmā*, is totally independent of *antahkaraṇa* including these two *vṛttis* arising in it, both being illumined by *ātmā* itself. In fact *ātmā* is *nityamukta* - ever liberated. The passing clouds which are themselves illumined by the sun can never cover it though people mistake it to be so. Similarly the *vṛtti* that binds and the one that liberates, have no locus standi in *ātmā*. Because we have the inborn wrong notion that we are bound, there is a necessity of a proper inquiry to release ourselves during this life by discovering that there was never any bondage to begin with!

There is a story generally told to drive home this point. A merchant in the olden days was transporting his merchandise on the back of ponies. Once he had to halt in a forest for rest during the night. After unloading the goods he found to his utter dismay that the bundle of ropes with which he used to tie the ponies was missing. It was risky to let them loose lest they stray away and get lost in the night when he would be asleep. Fortunately, he saw a hermitage nearby. He told his plight to the sage therein and pleaded for help. The sage simply said - "Go back and enact as if you are tying up each pony meticulously in the exact manner as you do every night. Please ensure that the other ends of the make-believe leashes are also tied to the imaginary pegs with similar enactment. Then you sleep carefree!" The merchant carried out the sage's instructions implicitly and slept. In the morning when he woke up, he was very happy to find that all the ponies were there. He loaded the goods again on their back to continue with his journey. To his great surprise not a single pony moved in spite of his pushing and beating them. He thought perhaps some spell might have been cast by the sage to keep them in their places. He went back to the hermit to seek his help again. The sage then smiled and asked the merchant to act as if he was untying each one of them in the same way as was his practice to do every morning and then drive the ponies. With full faith in his advice, the merchant acted accordingly. And there! all the ponies started running with full vigour!

Actually, how did this happen? The sage had not cast any spell on them. Based on their daily experience, the ponies were under the impression that they were tied in the night and were released in the morning. Our bondage and liberation are in reality similar to such notions. Even though the limitations and sorrows experienced by an individual due to self-ignorance are very vivid, the indispensable drill

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of self-inquiry leading to liberation is equally the efficient means for discovering that we are ever free!

DESCRIPTION OF BRAHMĀNANDA IN UPANIṢADS CONTINUED

Maitrāyanyupaniṣad itself further explains the phrase "Remaining in Brahman, the *jñānī* gains limitless happiness" mentioned earlier in verse 114.

समाधिनिर्धूतमलस्य चेतसो
निवेशितस्यात्मनि यत्सुखं भवेत् ।
न शक्यते वर्णयितुं गिरा तदा
स्वयं तदन्तःकरणेन गृह्यते ॥११८॥

*samādhinirdhūtamalasya cetaso
niveśitasyātmāni yatsukhaṃ bhavet
na śakyate varṇayitum girā tadā
svayaṃ tadantaḥkaraṇena grhyate - (118)*

समाधिनिर्धूतमलस्य चेतसः - to the mind which is cleansed of all the impurities by *samādhi* आत्मनि - in *ātmā* निवेशितस्य - to the one which is absorbed यत् - which सुखं - happiness भवेत् - belongs to (तत् - that) गिरा - by words वर्णयितुम् - to describe न शक्यते - is not possible (किन्तु - but) तदा - then तत् - that happiness स्वयं अन्तःकरणेन - by *antaḥkaraṇa* itself गृह्यते - is known. - (118)

118. It is not possible to describe in words the happiness of the mind which is cleansed of all the impurities by *samādhi* (and) which is absorbed in *ātmā*; but that happiness is known then by *antaḥkaraṇa* itself.

Here a mind is described which is in the state of *samādhi* and also possesses the direct knowledge that oneself - the *ātmā* itself - is verily Brahman. The phrase *samādhinirdhūtamalasya cetasaḥ* - to the mind which is cleansed of impurities by *samādhi* - can be viewed in two different ways.

i) It can refer to a mind which has been purified with the help of practice of *samādhi* accomplished through some techniques. Then its meaning will be similar to that given in verse 104, referring to *ātmanā* to be interpreted as by the mind. Ādi Śaṅkarācārya explains it as

samādhipariśuddhena antaḥkaraṇen by the mind which has been rendered pure by *samādhi* (B. G. *bhāṣya* 6-20). The word *mala*, i.e. impurity, comprises all *dṛśyas* - whatever that can be known as *idam* (this), viz. objects, events and beings including desires, anger, greed - and *duritas* - results of past bad actions. Cognition of duality was negated in verse 111 by *vṛttikṣaya* - extinction of *vṛttis*. Such a pure mind is *ātmani niveśita* - is made to get absorbed in *ātmā*, i.e. none other than Brahman - after gaining self-knowledge.

ii) The phrase can also refer to an individual who has already gained the *aparokṣa jñāna* and has practised *nididhyāsana*. This shows that the mind is abiding in *ātmā*. In *nididhyāsana*, the *vṛtti* that reveals the identity of *ātmā* and Brahman is repeatedly entertained. The nature of Brahman is *prapañcopaśama* - free from the entire superimposed Creation. The intense *nididhyāsana* for sufficiently long period naturally culminates in the absorption of the mind in Brahman. This state itself is *samādhi* having prior self-knowledge in this case. It is needless to mention that such a state of *samādhi* destroys all impurities.

In either way one interprets the phrase, ultimately it points out that the mind is in the state of *samādhi* with self-knowledge. The happiness that belongs to this state is nothing else but *Brahmānanda* - absolute bliss. This state of happiness being identical with Brahman, is beyond the scope of words to describe. Words can reach only those areas which are in the purview of *jāti* (species), *guṇa* (attribute), *kriyā* (action), and *sambandha* (relation). Brahman is beyond and independent of all these aspects. Thus words cannot describe what is *Brahmānanda*. *Taittirīyopaniṣad* also states, "The words return with the mind without being able to objectify Brahman" (Tai. U. 2-9). *Tadā* - then - refers to the state of *samādhi* as has been described here. It can be appreciated only by a suitably prepared *antaḥkaraṇa*, independent of senses. *Brahmānanda* cannot be known as an object of knowledge by intellect, but it is verily the true nature of one and all. *Antaḥkaraṇa* itself assumes the form of purity, clarity and subtlety of Brahman and in the wake of it loses itself in Brahman, its very basis. This is *Brahmānanda* of *samādhi* as indicated by the *Upaniṣads*.

With the present verse (P. 11-118) end the *mantras* cited from the *Upaniṣads* here in this chapter.

The state of *samādhi* as elaborated so far is very difficult to accomplish. If that is the case then how is it possible for us to ascertain

यद्यप्यसौ चिरं कालं समाधिर्दुर्लभो नृणाम् ।

तथापि क्षणिको ब्रह्मानन्दं निश्चाययत्यसौ ॥११९॥

yadyapyasau ciraṃ kālaṃ samādhirdurlabho nṛṇām

tathāpi kṣaṇiko brahmānandaṃ niścāyayatyasau - (119)

यद्यपि - though नृणाम् - for people असौ - that समाधिः - *samādhi*
चिरं कालं - for a long time दुर्लभः - difficult to accomplish तथापि - even
then क्षणिकः - momentary असौ - that (*samādhi*) ब्रह्मानन्दं - *Brahmānanda*
निश्चाययति - makes one ascertain. - (119)

119. Though for people that *samādhi* is difficult to accomplish for a long time, even then the momentary *samādhi* makes one ascertain *Brahmānanda*.

It is true that to be in the state of *samādhi* for a long time requires a lot of effort on the part of a seeker over a very long period which may extend to many years. Yet, the *samādhi* which is only momentary can equally help us to have a glimpse of *Brahmānanda*. Even for just a few moments when there is the clear appreciation of Brahman without any cognition of duality including the *tripuṭī* - triple form - it is verily momentary *samādhi* with knowledge of self. Its impression called *vāsanānanda* helps to ascertain *Brahmānanda* during the rest of the period in the waking state. It should be borne in mind clearly that the state of *samādhi* is distinct from waking, dream, sleep and swoon or any psychedelic experiences.

CONTINUOUS APPRECIATION OF BRAHMĀNANDA

MOMENTARY DISCOVERY OF *BRAHMĀNANDA* HELPS TO APPRECIATE IT CONTINUOUSLY

It is true that in the transient state of *samādhi* as described earlier, the *Brahmānanda* is experienced only momentarily. How to take the help of such a momentary experience to appreciate it continuously, becomes the next endeavour. Some critics raise a doubt as follows. Many people do engage themselves in *śravaṇa* and *manana* to gain self-knowledge. In spite of it, more often than not, quite a number of them still remain extrovert. Their overtly going after external world of objects proves that they have not ascertained *Brahmānanda*. But the answer is that it may happen in those cases who lack proper *śraddhā* (faith), *viveka* (discrimination), and *vairāgya* (dispassion). Others who are endowed with these qualifications with firm commitment to accomplish the goal, certainly ascertain *Brahmānanda* ultimately.

श्रद्धालुर्व्यसनी योऽत्र निश्चिनोत्येव सर्वथा ।

निश्चिते तु सकृत्तस्मिन्विश्वसित्यन्यदाप्ययम् ॥१२०॥

śraddhālvryasanī yotra niścīnotyeva sarvathā
niścīte tu sakṛttasminviśvasityanyadāpyayam - (120)

यः - the one who श्रद्धालुः - full of *śraddhā* व्यसनी - intently committed to the goal (सः - he) अत्र - in this respect सर्वथा - certainly निश्चिनोति - ascertains एव - indeed सकृत् - once तस्मिन् निश्चिते (सति) - when that (*Brahmānanda*) is ascertained अयम् - this person तु - undoubtedly अन्यदा - at other time अपि - also विश्वसिति - trusts. - (120)

120. The one who is full of *śraddhā* and is intently committed to the goal indeed ascertains in this respect (of *Brahmānanda* in momentary *samādhi*). When that (*Brahmānanda*) is ascertained once by such a person, (he) trusts (its presence) at other time also.

The word *vyasanam* here, means intent application or assiduous devotion like, "I shall accomplish it by all means". The one who is endowed with *vyasanam* is called *vyasanī*. The *mumukṣu*, so committed to the goal will continue to strive until the self-knowledge is gained. There is no question of his not discovering the *Brahmānanda* at least in momentary *samādhi* sooner or later.

"Of what avail is it to discover *Brahmānanda* momentarily like this?" can be the next question. The second line of the verse answers it.

The destruction of ignorance depends on the production of knowledge and not on the duration of *Brahmānanda*. The knowledge of a given thing does not get invalidated or change just because its true nature has been clearly appreciated only for a while. Cognition of *Brahmānanda* also is independent of its fleeting experience. The *Brahmānanda* which is the true nature of one and all, even when appreciated only for a moment does destroy self-ignorance. That this is the truth is proved by the *Śruti*, *yukti* - reasoning - and *vidvadanubhava* - the experience of past *jñānīs*. Inability to dwell repeatedly on the self-knowledge is due to certain deficiencies in the prerequisite, viz. readiness of *antaḥkaraṇa*, the remedy for which is *nididhyāsana* - contemplation.

When the *Brahmānanda* is ascertained at least once even though in a momentary *samādhi*, that person trusts that the real "I" is *Brahmānanda* during the period other than *samādhi* (*anyadā*) too.

Based on this discovery and the confidence born thereof, further contemplation is practised.

तादृक् पुमानुदासीनकालेऽप्यानन्दवासनाम् ।
उपेक्ष्य मुख्यमानन्दं भावयत्येव तत्परः ॥१२१॥

tadṛk pumanudāsīnakālepyānandavāsanām
upekṣya mukhyamānandaṁ bhāvayatyeva tatparaḥ - (121)

तादृक् पुमान् - that type of person उदासीनकाले - during the period of quietude अपि - also आनन्दवासनाम् - the impressions of *Brahmānanda* उपेक्ष्य - having disregarded तत्परः - having that as the highest goal मुख्यमानन्दं - the main *ānanda* (i.e. *Brahmānanda*) एव - alone भावयति - contemplates. - (121)

121. That type of person having *Brahmānanda* as the highest goal, disregarding its impressions, contemplates on the main *ānanda* during the period of quietude.

"That type of person", is the one who with *śraddhā* and firm commitment has ascertained *Brahmānanda* in momentary *samādhi*. To him the period of quietude is not simply a peaceful state. He knows well that it is not *samādhi* because *ahaṅkāra* - "I" notion - is present. Yet, the *vāsanānanda* - impression of *Brahmānanda* during quietude - reminds him about its very base *Brahmānanda* which he knows already. The same *Brahmānanda* is called here as *mukhyānanda* - the true *ānanda*.

Such a person is *tatparaḥ* - intent on gaining *Brahmānanda* - not just for a moment, but continuously. Therefore disregarding the *vāsanānanda* wherein there is *ahaṅkāra*, he repeatedly contemplates on *Brahmānanda* alone.

His contemplation is not restricted only to *udāsīnakāla* - the period of quietude - but covers the other periods of transaction with the world. Contemplation alone remains his main preoccupation. How this is possible is explained with the help of an illustration.

परव्यसनिनी नारी व्यग्रापि गृहकर्मणि ।

तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥१२२॥

paravyasaninī nārī vyagrāpi gṛhakarmanī

tadevāsvādayatyantaḥ parasaṅgarasāyanam - (122)

परव्यसनिनी नारी - a woman fallen in love with a man other than her husband गृहकर्मणि - in domestic chores व्यग्रा अपि - even while busy तत् - that परसङ्गरसायनम् - the joys in the company of the other एव - alone अन्तः - in (the mind) आस्वादयति - relishes. - (122)

122. A woman fallen in love with a man other than her husband relishes in her mind the joys in the company of the other even while busy in her domestic chores.

The illustration shows that the mind always cherishes what it is intensely interested in, not necessarily connected with the physical activities that one is preoccupied with.

The illustration is now applied to the contemplator who has already discovered *Brahmānanda* momentarily and is very eager for its ceaseless appreciation.

एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ।
तदेवास्वादयत्यन्तर्बहिर्व्यवहरन्नपि ॥१२३॥

*evaṃ tatve pare śuddhe dhīro viśrāntimāgataḥ
tadevāsvādayatyantarbahirvyavaharannapi - (123)*

एवं - thus परे - in the limitless शुद्धे - in the pure (i.e. non-dual)
तत्त्वे - in the true nature of oneself (i.e. Brahman) विश्रान्तिम् - repose
आगतः - obtained धीरः - the steadfast person बहिः - outwardly व्यवहरन्
- while acting अपि - even अन्तः - within (the mind) तत् - that
(*Brahmānanda*) एव - alone आस्वादयति - enjoys. - (123)

123. Thus, the steadfast person who has reposed (his mind) in the limitless non-dual Brahman, even while outwardly acting, enjoys within, that *Brahmānanda* alone.

The outward activities of the contemplator referred to in this verse are confined to only those which are essential for the upkeep of one's body.

The steadfastness of the *dhīraḥ* - the steadfast person - is reflected in the ability of the *jñānī* to entertain continuously the appreciation of his true nature. It calls for a staunch dispassion which will be clear from the next verse.

The phrase *viśrāntimāgataḥ* - one who has reposed - will be explained in verse 125. It can also refer to a person who has obtained or discovered the *sukha*, the *Brahmānanda*, wherein alone the true repose is found.

What is intended to be conveyed by the word *dhīraḥ*, follows.

धीरत्वमक्षप्राबल्येऽप्यानन्दास्वादवाञ्छया ।
तिरस्कृत्याखिलाक्षाणि तच्चिन्तायां प्रवर्तनम् ॥१२४॥

अक्षप्राबल्येऽपि - even when the sense organs and organs of action are powerful आनन्दास्वादवाञ्छया - with the longing for experiencing *Brahmānanda* अखिलाक्षाणि - all the senses तिरस्कृत्य - disregarding तच्चिन्तायां - in the contemplation of that (*Brahmānanda*) प्रवर्तनम् - engaging धीरत्वम् - (is called) steadfastness. - (124)

124. Disregarding all the (pursuits of) sense organs and organs of action even when they are powerful, engaging (oneself) in the contemplation of *Brahmānanda* with the longing for experiencing it, is called steadfastness.

It is natural for the senses to be drawn towards the sense objects present in the vicinity. Yet, in the case of such a contemplator the aim to constantly appreciate the *ānanda* that is his own true nature is so strong that he pays no heed to the call of all the senses. Sense indulgence necessarily presupposes the preoccupation of the mind in it. With engrossment in the external world of objects, how is it possible for the mind to take to contemplation? Therefore the contemplator intent on experiencing *Brahmānanda*, with an equally powerful *vairāgya* - dispassion - desists from sense indulgence. Thereafter he engages himself in the single preoccupation of contemplation on *Brahmānanda* - everyone's real nature. It is limitless happiness not dependent on all the sense objects including the senses. It is absolute bliss, not to be mistaken for any *viśayasukha* - pleasure born out of sense objects.

In this context, the perseverance with which continuous contemplation is practised without giving any way to the senses, is called *dhīratvam* - steadfastness.

The intended meaning of the word *viśrānti* as used in verse 123 is elaborated citing an illustration.

भारवाही शिरोभारं मुक्त्वाऽऽस्ते विश्रमं गतः ।
संसारव्यापृतित्यागे तादृग्बुद्धिस्तु विश्रमः ॥ १२५ ॥

bhāravāhī śīrobhāraṃ muktvāste viśramaṃ gataḥ
saṃsāravyaṭṭitityāge tādṛgbuddhistu viśramah - (125)

(यथा - just as) भारवाही - a porter शिरोभारं - heavy load on the head

मुक्त्वा - having unloaded विश्रमं - ease गतः आस्ते - gains (तथा - similarly)
संसारव्यापृतित्यागे - on giving up the pursuits of *saṃsāra* तादृग्बुद्धिः - that type
of (relief) felt तु - undoubtedly विश्रमः - (is called) repose. - (125)

125. Just as a porter having unloaded a heavy load (carried) on his head, gains ease, similarly the type of relief felt on giving up the pursuits of *saṃsāra*, is undoubtedly called repose.

There is a great sense of relief when a heavy load carried on the head for a long period of time is set aside. To the person of discrimination all the running around of *saṃsāra* consisting of limited means and the ends is no better than carrying a perennial load on the head. All the pursuits of wanting are the outcome of incompleteness experienced by us born of self-ignorance. It is impossible to put a complete halt to these kind of activities unless fullness is discovered. The self-knowledge alone can make us discover it wherein all the pursuits of *saṃsāra* are stopped. Naturally there is a total relief born of freedom from all do's and don'ts. This unsurpassed sense of being at total ease is called *viśrānti* - repose - in verse 123 while describing the state of abidance of the contemplator in *Brahmānanda*.

Thus the discovery of *Brahmānanda* in the momentary *saṃādhi* can certainly help to accomplish continuance in it through consistent contemplation (*nididhyāsana*).

APPRECIATION OF *BRAHMĀNANDA* IN SPITE OF JOYS AND SORROWS

Besides the periods of quietude during the waking state, intense contemplation can enable the *jñānī* to get eagerly engaged in *Brahmānanda* at times of oncoming sorrows or happiness.

विश्रान्तिं परमां प्राप्तस्त्वौदासीन्ये यथा तथा ।

सुखदुःखदशायां च तदानन्दैकतत्परः ॥१२६॥

*viśrāntiṃ paramāṃ prāptastvaudāsīnye yathā tathā
sukhaduḥkhadāśāyāṃ ca tadānandaikatatparaḥ - (126)*

परमां - unsurpassed विश्रान्तिं - repose प्राप्तः - the one who has gained
यथा औदासीन्ये तथा - as in the state of quietude सुखदुःखदशायां च - during
the circumstances of happiness as well as sorrows तदानन्दैकतत्परः -
exclusively devoted to that *ānanda* alone (भवति - becomes). - (126)

126. The one who has gained unsurpassed repose (in *Brahmānanda*), becomes exclusively devoted to that *ānanda* alone during the circumstances of happiness as well as sorrows, as in the state of quietude.

The unsurpassed repose was described in the previous verse. It was also shown in verse 121 that such a contemplator disregards the *vāsanānanda* in the period of quietude and engages himself in the appreciation of *mukhyānanda* which is *Brahmānanda* only. Similarly at other times also such a person gets engrossed in the pursuit of appreciating *Brahmānanda*. Even when there are imminent happiness and sorrows, or in the presence of their causes, he does not get involved in them. Instead, with complete disinterest in them, he gets totally engaged in the appreciation of *Brahmānanda* only.

In general, we find that everyone is averse to sorrow. *Jñānī* also need not be an exception to it. However, sense pleasure being sought by all, why should the contemplator under consideration not do the same? Pursuit of sense pleasure is not undertaken by those who have discrimination, as it makes the individual extremely extrovert. The next verse explains this fact with the contemplator in focus.

अग्निप्रवेशहेतौ घीः शृङ्गारे यादृशी तथा ।
धीरस्योदेति विषयेऽनुसंधानविरोधिनि ॥१२७॥

agnipraveśahetau dhīḥ śṅgāre yādṛśī tathā
dhīrasyodeti viṣayenusandhānavirodhini - (127)

अग्निप्रवेशहेतौ - when the intention is to enter the fire शृङ्गारे - regarding the elegant dress and ornaments यादृशी - what type of घीः - the thought (उत्पद्यते - is born) तथा - so अस्य - (in the case) of this person अनुसंधानविरोधिनि विषये- as regards the sense objects which are opposed to contemplation धीः - the attitude उदेति - is born. - (127)

127. Like the thought (viz. disinterestedness) that is born regarding the elegant dress and ornaments when the intention is to enter the fire, so is the attitude of this contemplator as regards the sense objects which are opposed to contemplation.

The person who is determined to end one's life is least interested in wearing the elegant dress and ornaments which can only delay the self-immolation. Similarly the contemplator who is intent on getting absorbed in *Brahmānanda* more and more will be interested in the

sense pleasure less and less. Sense indulgence is a nuisance to him which can only delay his accomplishment of the cherished thing. It is also a hindrance to contemplation. Therefore the contemplator is totally disinterested in the pursuit of sense appeasement. *Anusandhāna* in the context is the appreciation of Brahman.

The illustration is that of a *satī* - a virtuous lady - who burns herself with her husband's corpse. There are wrong notions about this custom and many aspersions are cast on *śāstras* - scriptures - by those who seldom bother to go to the root of anything. Practice of such self-immolation is not imposed by *śāstras* on anyone. Strictly speaking, committing suicide is a grave sin according to our scriptures. However, if a lady intends to end her life when her husband is dead, a special sanction is given as an exceptional case. The choice exclusively belonged to that lady without any compulsion. In the ancient history of India, we do get stray instances of *satī* far and wide. For example Pāṇḍavas' younger mother Mādri opted for it while the elder one Kuntī did not. The very fact that *Manu-smṛiti* recommends a code of conduct to the widows for their spiritual upliftment, proves that even the great emperor and sage like Manu who is the author of codes of human conduct, does expect them to survive and progress spiritually. At certain juncture in Indian history, the barbarous invaders had misbehaved with women. Perhaps this might have added momentum to the practice of *satī* in certain regions at a particular period. If at all we find some rare residue of this practice, it is at best an aberration started because of the barbarism of the invaders in the past, rather than the native custom.

Some may have the following doubt. Let not the *jñānī* have desires for sense pleasures which lead to total extrovertedness and thus are opposed to contemplation. Why should he not have desires at least for those pleasures which do not involve much extrovertedness like eating the food etc. when they come to him without much efforts? The conduct of the *jñānī* in such cases described in the next verse gives the answer.

अविरोधिसुखे बुद्धिः स्वानन्दे च गमागमौ ।
कुर्वन्त्यास्ते क्रमादेशा काकाक्षिवदितस्ततः ॥१२८॥

avirodhisukhe buddhiḥ svānande ca gamāgamau
kurvantyāste kramādeśā kākākṣivaditastataḥ - (128)

एषा - this बुद्धिः - intellect अविरोधितुं - without the pleasure unopposed to contemplation स्वानन्दे - in the happiness of one's true nature च - and क्रमात् - alternately इतस्ततः - to and fro on both sides काकाशिवत् - like the crow's eye गमागमौ कुर्वन्ती - going and coming आस्ते - remains. - (128)

128. The contemplator's intellect remains going and coming in the pleasure unopposed to contemplation, and in *Brahmānanda*, like the crow's eye (moving) alternately to and fro on both sides.

Avirodhisukha is the pleasure which is not opposed to the contemplation on one's real nature because it is gained without much efforts and does not involve significant extroversion. Eating of food or some highly *sāttvic* pleasures can belong to this category. *Svānanda* is the happiness which is the nature of *ātma*. It is *Brahmānanda* only.

The illustration is elaborated.

एकैव दृष्टिः काकस्य वामदक्षिणनेत्रयोः ।

यात्यायात्येवमानन्दद्वये तत्त्वविदो मतिः ॥१२९॥

ekaiva dṛṣṭiḥ kākasya vāmadakṣiṇanetrayoḥ

yātyāyātyevamānandadvaye tattvavido matiḥ - (129)

काकस्य - crow's एकैव - only one दृष्टिः - the organ of sight वामदक्षिणनेत्रयोः - in the left and the right eye sockets याति आयाति - goes and comes एवम् - similarly तत्त्वविदः - of a *jñānī* मतिः - the intellect आनन्दद्वये - in both types of happiness (यात्यायाति - alternates). - (129)

129. The only one organ of sight of a crow goes and comes in the left and right eye sockets. Similarly the intellect of a *jñānī* (alternates) between both types of happiness.

The illustration is based on a popular belief that the crow has only one eye - the actual organ of sight - alternating between two eye sockets. While seeing something its turning of eye appears to be associated with slight lateral movements of its face and that gives some credence to this notion. Whether it is true or not is left to the zoologists to confirm! Irrespective of the correctness of the belief, the illustration is effective because of popular notion.

The *jñānī's* mind in similar manner also alternates between *ānandadvaya* - the two types of happiness - viz. happiness unopposed to contemplation and *Brahmānanda*.

भुञ्जानो विषयानन्दं ब्रह्मानन्दं च तत्त्ववित् ।
द्विभाषाभिज्ञवद्विद्यादुभौ लौकिकवैदिकौ ॥१३०॥

*bhuñjāno viṣayānandaṁ brahmānandaṁ ca tattvavit
dvibhāṣābhijñavadvidyādubhau laukikavaidikau - (130)*

विषयानन्दं - sense pleasure ब्रह्मानन्दं - *Brahmānanda* च - and भुञ्जानः - one habituated to enjoy तत्त्ववित् - the knower of truth उभौ - both लौकिकवैदिकौ (आनन्दौ) - the worldly happiness and the one conformable to the Vedas द्विभाषाभिज्ञवत् - like a person who knows two languages विद्यात् - knows. - (130)

130. The knower of truth, who enjoys sense pleasure (unopposed to contemplation) and *Brahmānanda* knows both the worldly happiness and the one conformable to the Vedas, like a person who knows two languages.

Laukika ānanda - sense pleasures - in the context are restricted only to those which are opposed to contemplation. *Vaidika ānanda* is the one revealed by *Upaniṣads*. It can be *Brahmānanda* alone.

A person who is proficient in two languages has very good acquaintance with both, and has an access to either of them at will depending on the need. In contrast, the one who knows only one language is totally ignorant of the other. The *tattvavit-jñānī* - similarly knows both types of happiness. While having the sense pleasure, he is aware of its basis, the *Brahmānanda*. He also knows that the *Brahmānanda* itself conditioned by *antaḥkaraṇa vṛttis* corresponding to the sense objects, is experienced as sense pleasure. It is like a linguist knowing the corresponding words in other languages. The *jñānī* committed to contemplation and intent on abidance in *Brahmānanda*, switches off and on his vision from unopposed sense pleasure to *Brahmānanda*, and vice versa, like the use of two languages. The illustration can be clearer when we consider the fact that the ignorant person knows only sense pleasures and is totally unaware of what the *Brahmānanda* is.

No one hankers for sorrows, but in the unavoidable sorrowful experiences, there is invariably agitation, alarm and anxiety. How is it possible for a *jñānī* to appreciate the *ānanda* that is his own nature

दुःखप्राप्तौ न चोद्वेगो यथापूर्वं यतो द्विदृक् ।

गङ्गामग्नार्धकायस्य पुंसः शीतोष्णधीर्यथा ॥ १३१ ॥

duḥkhaprāptau na codvego yathāpūrvam yato dvidr̥k

gaṅgāmagnārdhakāyasya puṃsaḥ śītoṣṇadhīryathā - (131)

यतः - because (तत्त्ववित् - *jñānī*) द्विदृक् - (is) the knower of both (ततः - therefore) दुःखप्राप्तौ - on the arrival of sorrow यथापूर्वं - as in the past उद्वेगः - distress न च - (is) not यथा - like गङ्गामग्नार्धकायस्य पुंसः - of the person half of whose body is immersed in the river Ganges शीतोष्णधीः - the (simultaneous) experiencing of cold and heat. - (131)

131. When the sorrow is experienced, the distress is not so as in the past (state of ignorance) because the *jñānī* is the knower of both (the worldly experiences and the ultimate truth). Like the (simultaneous) experiencing of cold and heat by the person, half of whose body is immersed in the river Ganges, (the *jñānī* can appreciate happiness that is his true nature, even while experiencing sorrow).

While undergoing the sorrowful experiences, the knower of truth does not lose sight of his true nature and hence the distress of sorrow gets minimised to a great extent unlike that in the past when the state of ignorance prevailed. During the period of self-ignorance the intensity of distress caused by sorrows was very painful, because the experiences and the causes leading to them were taken to be real for want of self-knowledge. The muted distress in the wake of self-knowledge enables the person to appreciate his true nature of absolute happiness as the undercurrent even while overtly undergoing a painful experience. The sorrow coexists with happiness during such periods.

The illustration given here provides a physical situation where the simultaneous experience of both heat and cold representing pleasure and pain are possible. A person taking bath in the chilly water of the Ganges in the afternoon experiences both heat and cold together. While the lower half of the body which is in cool water feels shivering cold, the upper half exposed to the heat of the midday sun feels its pleasant warmth.

Thus, in verses 126 to 131 it has been shown that by intense contemplation, a *jñānī* can appreciate *Brahmānanda* simultaneously while feeling unpleasantness of different events of waking state to a

varying degree. This topic is being concluded now, and the possibility of cognition of *Brahmānanda* in the dream state is also pointed out.

इत्थं जागरणे तत्त्वविदो ब्रह्मसुखं सदा ।

भाति तद्वासनाजन्ये स्वप्ने तद्भासते तथा ॥१३२॥

ittham jāgarane tattvavido brahmasukhaṁ sadā

bhāti tadvāsanañjanye svapne tadbhāstate tathā - (132)

इत्थं - thus तत्त्वविदः - to the *jñānī* जागरणे - in the waking state ब्रह्मसुखं - *Brahmānanda* सदा - always भाति - is evident तद्वासनाजन्ये स्वप्ने - during the dream born of its impressions तथा - likewise तद्भासते - it (i.e. *Brahmānanda*) is appreciated. - (132)

132. Thus the *Brahmānanda* is always evident to the *jñānī* in the waking state. During the dream state born of its (i.e. of waking state) impressions (also), the *Brahmānanda* is likewise appreciated.

A *jñānī* who has undergone a sufficient practice of *nididhyāsana*, can appreciate *Brahmānanda* through all interactions of the waking state. The word *sadā* - always - refers to happy and sorrowful events and also the state of quietude.

APPRECIATION OF *BRAHMĀNANDA* IN DREAM

The appreciation of *Brahmānanda* is not confined just to waking state only. Its appreciation in dream state also is possible. Dream is projection of the mind on the basis of impressions carried over from the waking state. If the appreciation of *Brahmānanda* in the waking state is very intense due to repeated *samādhi*, its deep impressions linger to enable the *jñānī* to know it in the dream state also in the same way as that in the waking state.

A question would arise, does such a *jñānī* always experience *Brahmānanda* in the dream? It is not so. Because of the presence of other impressions too born of ignorance and its effects prior to the discovery of self-knowledge, the dreams also contain those facets and not exclusive *Brahmānanda*.

अविद्यावासनाप्यस्तीत्यतस्तद्वासनोत्थिते ।

स्वप्ने मूर्खवदेवैष सुखं दुःखं च वीक्षते ॥१३३॥

अविद्यावासना - the impression of ignorance अपि - also अस्ति - is (there) इति - because अतः - therefore तद्वासनोत्थिते स्वप्ने - in the dream born of its impression एषः - this (*jñānī*) मूर्खवत् - like the ignorant person एव - just सुखं - happiness दुःखं - sorrow च - and वीक्षते - experiences. - (133)

133. For a *jñānī*, there is the (lingering) impression of (past) ignorance also. Therefore in the dream state born of that impression, this *jñānī* experiences happiness as well as sorrow just like the ignorant person.

The dreams of a *jñānī* are not exclusive projection of the impressions of *Brahmānanda* of the waking state alone. The impressions born of self-ignorance along with those of the experiences which are the outcome of *prārabdha karma*, also contribute to his dream. Therefore such a *jñānī* does experience both happiness and sorrow in his dreams like any other ignorant person.

EPILOGUE

SUMMARY OF THIS CHAPTER - *BRAHMĀNANDA AS YOGĀNANDA*

This topic so far discussed over here is now concluded.

ब्रह्मानन्दाभिधे ग्रन्थे ब्रह्मानन्दप्रकाशकम् ।

योगिप्रत्यक्षमध्याये प्रथमेऽस्मिन्नुदीरितम् ॥१३४॥

*brahmānandābhidhe granthe brahmānandaprakāśakam
yogipratyakṣamādhyāye prathamasminnudiritam - (134)*

ब्रह्मानन्दाभिधे ग्रन्थे - in the treatise called *Brahmānanda* अस्मिन् - in this प्रथमे अध्याये - in the first chapter ब्रह्मानन्दप्रकाशकम् - the one which reveals the *Brahmānanda* योगिप्रत्यक्षम् - the direct evidence of *yogīs* उदीरितम् - is told. - (134)

134. In this first chapter of the treatise called *Brahmānanda*, the direct evidence of the *yogīs* revealing the *Brahmānanda* is told.

The last five chapters (11 to 15) of *Pañcadaśī* constitute together a treatise called *Brahmānanda*. Therefore the eleventh chapter of *Pañcadaśī* discussed here becomes its first chapter.

The author has summarised the whole chapter as a direct evidence of the *yogīs* (*yogipratyakṣam*) which reveals the *Brahmānanda* (*Brahmānandaprakāśakam*). While *yogipratyakṣam* will be discussed later, let us first recapitulate how this chapter has revealed *Brahmānanda*.

To begin with, based on the various *mantras* of *Upaniṣads* *Brahmānanda* was shown to be capable of doing two things:

- i) revealing absolute bliss because it is so; and
- ii) destroying all the sorrows.

In non-dual *Brahmānanda* which itself is Brahman, there is no room for any duality. Sorrows are natural outcome of duality alone. Naturally, with the discovery of *Brahmānanda*, all the sorrows necessarily stop.

To reveal the exact nature of *Brahmānanda*, the *ānanda* - happiness - in general was initially classified into three categories, namely:

- a) *Brahmānanda* - The absolute bliss. This is further sub-divided into *yogānanda*, *ātmānanda* and *advaitānanda* for an easy unfoldment of *Brahmānanda* alone.
- b) *Vidyānanda* - The joy of self-knowledge.
- c) *Viśayānanda* - The sense pleasure.

Each of the three sub-divisions of the first type along with the second and third are discussed elaborately in the five chapters which together constitute the treatise on *Brahmānanda*.

The very basis of *Pañcakośa* - the five sheaths, i.e. the microcosm - and so the basis of the entire Creation - the macrocosm - is Brahman. That itself is *Brahmānanda* from which the entire Creation is born, in which it exists, and in which it merges back finally after destruction. *Brahmānanda* is totally free from duality seen in the form of *tripuṭi* - the triple form - in the Creation. It is *bhūmā* - the limitless happiness. Being free from *alpa* - the limited - there is no trace of sorrow in it. *Brahmānanda* is non-dual and self-evident. A detailed analysis of the deep sleep state was conducted then to show the presence of happiness therein. It is not pleasure through senses, because neither the sense objects are there nor the senses are functioning in sleep. It is verily *Brahmānanda* which is also confirmed by the *Śruti*. As the *jīva* - individual - has no identification with his embodiment in sleep, there is no sorrow at all in sleep. This also gives us a clue that there is no sorrow in *Brahmānanda*. The *jīva* abides in a form of *Brahmānanda* alone in sleep.

The *Brahmānanda* experienced during sleep is conditioned by *ānandamaya kośa* - the bliss sheath. Unlike the very evident *vṛttis* of *antaḥkaraṇa* in the other states the *vṛttis* born of ignorance present in sleep are subtle, because of which the sleep experience is not cognized while sleeping. The experience of *Brahmānanda* in sleep is also proved by the persistence of its impressions experienced in the state of quietude immediately after waking up. The happiness felt in such state can only be the lingering effect of the *Brahmānanda* experienced in the immediately preceding sleep, as it is not a pleasure

mediated by any of the external senses.

It was shown that the *Brahmānanda* can be appreciated, based on the state of quietude. This does not mean that lazy persons can gain it without any efforts and the *śāstras* are redundant. Proper inquiry to be conducted by a well prepared *mumukṣu* along the guidelines given by Vedānta scriptures under the guidance of a competent master is a must. Gaining the self-knowledge or what is called *Brahmaprāpti* - gaining of Brahman or *Brahmānanda* - is not quoting or blabbing or memorising some words from scriptures. It is actually *sākṣātkāra* - the direct discovery. It is complete only in *jñānaniṣṭhā* - acme of self-knowledge or firm abidance in it. Lord Kṛṣṇa equates *Brahmaprāpti* to *jñānaniṣṭhā* (B. G. 18-50).

Whenever there is happiness in the absence of sense objects, it is due to the manifestation of impressions of *Brahmānanda*, and is called *vāsanānanda*. *Ānanda* - happiness - can be divided more precisely into *Brahmānanda*, *vāsanānanda* and *viṣayānanda*. There is no contradiction with the classification given earlier because *vidyānanda* - the joy of self-knowledge - can be included in the *viṣayānanda*. *Brahmānanda* is the very source of *vāsanānanda* and *viṣayānanda*. On elimination of *ahaṅkāra* from *vāsanānanda*, through *abhyāsayoga* - practice of repeated *nididhyāsana* - one can appreciate its source, the *Brahmānanda*.

The finale of appreciation of *Brahmānanda* is *samādhi* imbued with self-knowledge. A vivid description of the state of such *samādhi* - complete absorption of the mind in *ātma* - as described in *Bhagavadgītā* by Lord Kṛṣṇa and in *Maitrāyanyupaniṣad* also was given. Lord Kṛṣṇa calls total disassociation from association with sorrow as *yoga*. It is a state of total abidance of the mind in *ātma*, which is *Brahmānanda* itself. That absolute happiness is indescribable.

A cheerful mind having industrious zeal and no despair is highly indispensable to undertake the necessary practice to get the mind totally absorbed in *Brahmānanda*, also known as *samādhi*.

For practical purposes the mind alone serves to be the cause of both bondage and liberation. The mind engrossed in the sense pursuits binds, whereas that mind free from external pursuits leads to liberation.

It is difficult to be in the state of *samādhi* for a long period. But the

momentary *samādhi* can also help one to ascertain *Brahmānanda*. The consistent *nididhyāsana* - contemplation - does help the *jñānī* to appreciate *Brahmānanda* throughout the waking state even while undergoing joys and sorrows. Such a person is really not interested in the totally extrovert sense pleasures as they are opposed to the appreciation of *Brahmānanda*. However, in those sense pleasures which are unopposed to contemplation and are gained effortlessly, his vision alternates between *Brahmānanda* and the non-distracting sense pleasures. During sorrowful experiences of life, the distress or pain is subdued in the case of such a *jñānī*. With the overt experience of sorrows, there is an undercurrent of appreciation of *Brahmānanda* also. It is like the simultaneous experience of both heat and cold by a person half of whose body is immersed in the chilly water of the Ganges while bathing in the afternoon, when the sun is bright.

By sufficient practice of *samādhi* together with knowledge, the contemplator can appreciate *Brahmānanda* even in the dream state.

Thus the entire chapter comprehensively covers the unfolding of self-luminous *Brahmānanda* whose nature is only *cit* - the pure awareness.

EXPERIENCE OF *YOGĪ*

Discovery of *Brahmānanda* by a *yogī* - the one whose mind is absorbed in self-knowledge - was discussed while describing *Brahmānanda* as a direct proof to show that *Brahmānanda* does exist and it can be certainly appreciated. Gauḍapādācārya, the doyen of Vedānta, at one place (Mā U. *Kārikā* 3-47) uses the phrase *sukhamuttamam* - absolute happiness for *Brahmānanda*, Ādi Śaṅkarācārya in his commentary on this phrase also remarks that it can be only *yogipratyakṣam*. *Yogipratyakṣam* - direct evidence of the *yogīs* - presents the *aparokṣānubhava* of the *yogīs* as a proof that *Brahmānanda* can be appreciated. The word *pratyakṣa* has "ocular evidence" as one of its meaning, besides perception, but by now, it should be very clear to the reader that *Brahmānanda* cannot be an object of perception or experience through the senses. Hence in this context the word *pratyakṣam* should be taken to mean a direct evidence. In the case of *yogīs*, such evidence is only their *aparokṣānubhava* or also known as *aparokṣa jñāna*. The word *aparokṣa* shows it to be the true nature of one's own self. The words *anubhava* (experience) and *jñāna* (knowledge) stand for direct discovery of one's own self. Both these words convey one and the same meaning, provided they correspond to the true nature of a given

thing (*yathārtha*). The problem arises only when either knowledge and/or experience are not true to the nature of a thing (*ayathārtha*).

In common parlance words at times are used or understood short of their complete meaning. For example in Vedānta the word *jñāna* used with respect to *ātmā* or Brahman should necessarily mean only *aparokṣa jñāna*. But one may take it to mean simply as some information picked up from the scriptures, which cannot be true to the nature of *ātmā* or Brahman. Hence, not to give any room for wrong understanding, at certain places the *Śruti* brings in the word *anubhava* - experience - or its synonyms, to rule out any possibility of treating the word *jñāna* short of its exact meaning - the true nature of *ātmā*. The following sample passages of the *Śruti* will highlight this fact:

तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ।
यस्यानुभवपर्यन्ता बुद्धिस्तत्त्वे प्रवर्तते ॥

"Where is the delusion and grief for the one whose mind is engaged in the true nature of oneself to the point of experience, (and) who sees the identity of oneself and Brahman in accordance with *śāstras* - scriptures?" (Var. U. 4-43).

अनुभूतिं विना मूढो वृथा ब्रह्मणि मोदते ।
प्रतिबिम्बितशाखाग्रफलास्वादनमोदवत् ॥

"The ignorant fool rejoices in vain in Brahman without its experience, like the pleasure of eating the fruits on the branch reflected (in water)." - (*Maitreyopaniṣad* 2-23).

The word *yogipratyakṣam*, besides referring to the *aparokṣānubhava* of the *yogīs* serving as the direct evidence to reveal the *Brahmānanda*, also includes the *Śruti* and the reasoning as similar proofs. Both of them are also used in this chapter to describe *Brahmānanda*. In short, this chapter unfolds the *Brahmānanda* based on the *Śruti* (the *Upaniṣads*), *yukti* (the reasoning) and *anubhava* (the experience) in tune with the *Śruti*.

THE INDISPENSABLE TRIPLE CARDINAL TEST

Nowadays it has become a fashion to decry Vedānta after practising some techniques, by saying, "I do not believe in the scriptures like Vedānta. I do not need them. They are only words. At

best they can give some intellectual knowledge or intellectual wisdom. I rely on my own experience. How can my experience be wrong? This technique can grant liberation - full enlightenment or ultimate reality." Such claims need to be scrutinized.

First of all, let us start with the mind. We accept that techniques to purify the mind or calm it down are many and varied. Of course talking of stupefaction of the mind by drugs or intoxicants is out of question. Different persons can take to any one of them that suits individually the most. However, to say that a particular technique is the only efficient method only speaks of one's ignorance of the rest of the methods. It is no better than the psychology of the frog in the well. Proverbially it is said that the frog in the well who has never come out of it, thinks the well alone to be the world! That these practitioners do experience something from their own chosen technique is however not disputed.

What are the parameters by which one can verify what is the ultimate reality or liberation? What exactly is the nature of that ultimate reality which can stand the scrutiny of our test? To accept our own personal experience as the final word without verification, is absurd. An experience need not necessarily be that of the ultimate reality, only because it is a peaceful and absorbing one. Life is nothing but a continuous stream of experiences. Dream also is an experience. Even the psychedelic hallucinations are experiences. Can these all be considered as the ultimate reality or liberation? Then these practitioners are forced to answer that such and such person whom they hold in high esteem or who is the founder of a particular belief says so.

It establishes that they believe in some person though they have not accepted the veracity of Vedānta. In fact everyone is a believer. What differs is only in whom, what, when, how and why. Even an atheist who does not believe in the existence of God, certainly believes in the existence of his concept - non-existence of God. The so called rationalists believe only in what meets the eyes or what is in the purview of science. Because of such biased mind, they never care to investigate into the validity of the *pratyakṣa pramāṇa* - the means of knowledge, viz. perception through the senses - on which shaky foundation rests the entire structure of science. Everyone can claim one's own right to believe in what one considers to be true, but one cannot impose their belief on others. Only those persons who have an open mind and are not conceited can delve into the very basis of all different beliefs to know the truth.

We have now two parameters available to verify the nature of ultimate reality and the authenticity of its experience. The one is Vedānta - a section of the *Śruti* (the Vedas) - which is the body of knowledge coming down from time immemorial. Taking recourse to different methodologies it indicates precisely the final truth which can never be described by words directly. One and the same truth is unfolded in all the *Upaniṣads*. This is established beyond any doubt in *Brahmasūtras* and other treatises with sound reasoning (*yukti*). The *vidvadanubhava* - the direct experiences of the great masters of the remote past from the very beginning of the Creation strictly conforming with what is revealed in the *Upaniṣads* and not shaped by personal whims - provides a direct evidence to the veracity of Vedānta. Thus, three cardinal tests of the *Śruti*, *yukti* and *vidvadanubhava* are employed to ascertain the truth.

In the case of those who quote the person held by them in high esteem or the founder of a particular belief, the parameter available is the experience of some single individual, may be a couple of thousand years ago, depending on the particular case in question. It is left to the intelligence and the unbiased mind of seekers to choose one out of the two, which is certain and infallible without involving any risk.

Vedānta has the catholicity to accept whatever that is correct irrespective of its sources. It does not claim its supremacy by running down or saying that the others are wrong. Vedānta is very firm in respect of the path to be followed by the seeker. Unless the proper and infallible means are adopted, the life of the seeker is a waste. Among all the possible species of living beings, the human embodiment which is highly suited to discover the ultimate reality is very difficult to get. Such a precious human life cannot be squandered in trial and error experiments. The seeker's prime error turns out to be considering himself as a *saṃsārī* and being totally ignorant of this very problem.

Now at least when one has woken up to the existence of the problem, the ultimate reality must be ascertained correctly; otherwise there would not be a greater loss. It is out of care and concern for mankind that Vedānta expects seekers to verify the authenticity of the means and the end. Nowhere else the ultimate truth and the state of liberation have been ascertained in very clear terms as is done in Vedānta. Those persons who obstinately refuse to use the yardstick of Vedānta, are only depriving themselves of reaching the ultimate goal through the time tested infallible path. There is no scope for any kind of sentiments in discarding whatever is wrong in the pursuit of self-

knowledge.

There may be many masters who might have discovered the ultimate reality. They might have also tried sincerely to convey it to others. Yet, in the absence of necessary vocabulary and methods of teaching, what was presented by them may be far from what they actually intended to convey. Such attempts create different notions about one and the same ultimate reality among their own disciples. Vedānta has the necessary methods and the required vocabulary to reveal the final truth. The inquiry conducted in this text as a sample should provide an ample proof to this effect.

Based on this requirement of using correct vocabulary and methodology, our scriptures highlight the importance of the right type of *guru* - the master who teaches Vedānta. The *gurus* are classified into three categories:

i) *Śrotriyaḥ* and *Brahmaniṣṭhaḥ* :

The one who is well versed in the teaching of Vedānta and also has personally got the direct knowledge of Brahman with *niṣṭhā* - firm abidance - in it. This *niṣṭhā* in the knowledge is in itself the direct experience true to the nature of Brahman - the ultimate reality. Such a person is the most ideal *guru*.

ii) Mere *Brahmaniṣṭhaḥ*:

The one who has the direct experience of Brahman with *niṣṭhā* in it, but has not got any scriptural learning. Such a person is as highly adorable as the one described above. But the scriptures do not recommend him as the *guru*, as there is danger of his unknowingly misguiding the seekers even if what he speaks is unsullied truth. For instance, such a person may say - "Brahman alone is the truth. The scriptures, *Īśvara*, *guru*, *sādhana* - the means - are all *mithyā* - false." Yes, this statement is true from the standpoint of the ultimate truth. And yet, these are the indispensable means that the seekers have to follow in their state of self-ignorance. No one can reach the goal by discarding them just because they are false in relation to the ultimate truth. To do so is as foolish as not boarding the train or the flight only because they do not form the essential constituents of the destination and so have to be discarded in the end.

iii) Mere *śrotriyaḥ*:

This person does not have the direct discovery of Brahman, in

spite of having proficiency in *Vedānta* lore. Scriptures do recommend such a person as *guru* if the one belonging to the first type is not available. The possibility of a *śrotriya* misguiding the seekers does not remain because he is well versed in the scriptures and adheres to them strictly.

The said division also highlights the importance of *Vedānta*.

If anyone decries *Vedānta* to be simply words, the fault lies with the individual concerned and not with *Vedānta*. Brahman or the ultimate reality is free from all attributes. Words have no direct access to it through their literal meaning. However, *Vedānta* has no choice but to adopt methods of using implied meaning to be unfolded by masters who themselves have undergone the discipline of such prior learning. They should be competent to operate the words of *Vedānta* as *pramāṇa* - the means of self-knowledge. In addition, the seeker should have proper readiness of mind. Then alone the knowledge of self can be gained. In the absence of either the ready mind or the proper teaching, certainly *Vedānta* is going to be reduced to words which are not unfolded appropriately. The right therapy cannot be blamed if it does not cure when the patient does not adhere to the diet restriction and the required dosage of medicine.

THE HOW OF GAINING KNOWLEDGE

Those who find fault with *Vedānta* that it gives only intellectual knowledge and not the experiential one are ignorant of the whole pursuit. Neither they know *Vedānta* nor are they aware of the exact nature of any specific knowledge and experience, and the relation between the two.

Actually knowledge of any given thing necessarily is the experience true to the nature of the same thing.

Let us understand this. A *viśayākāra vṛtti* - thought having the form of the given object - is the first step to know it. For instance, consider the seeing of a rope. A *vṛtti* - thought - having the form of the rope is born in the mind of the seer. This *vṛtti* has in itself the *cidābhāsa* - reflected *caitanya*. The *vṛtti* - thought - aspect having the form of the rope removes the ignorance of that rope in the seer's mind. Technically, it is called *vṛttivyāpti*. The *cidābhāsa* aspect reveals to the seer the object which gets demonstrated as "This is a rope", or "I see this rope". This is called *phalavyāpti* without which an inert object cannot be known. It is *phalavyāpti* that brings the object to the level of

consciousness of the seer concerning the knowledge of the object. Such an experience of the rope is its knowledge. This shows that the knowledge of a thing cannot be gained without the experience true to the nature of the thing. It is noteworthy in this context that one of the meanings of the word "experience" is "the process of gaining knowledge".

Now suppose that one is seeing the same rope in poor illumination. Instead of rope *vṛtti*, perhaps a snake *vṛtti* - a thought having the form of a snake - gets registered in the seer's mind due to the insufficient light. In such a case, one concludes, "That is a snake", or "I see a snake". Here is an instance of an experience, not true to the actual thing, the rope. It is a *bhrama* - erroneous knowledge - and not the correct one. Thus to gain the knowledge, an experience true to the nature of the thing is indispensable.

For gaining self-knowledge - the knowledge of Brahman, the ultimate reality - *vṛttivyāpti* alone is required. It is accomplished through the operation of Vedānta *mahāvākyas* - statements revealing the identity between the individual *jīva* and Brahman, the basis of the entire Creation. Thereafter, there is no need of a separate *phalavyāpti* because Brahman is nothing but self-evident pure knowledge principle whose nature is experience itself. This is precisely the experience true to the nature of Brahman which is otherwise knowledge called *aparokṣa jñāna* - the direct knowledge of Brahman. It does not need any additional means to know it, once ignorance about it is removed. *Aparokṣa jñāna* itself is *aparokṣānubhava*. *Upaniṣads* do speak of *anubhava* - experience - true to the nature of Brahman, but only after the precise and vivid unfoldment of Brahman is detailed. This has already been discussed in this text earlier at appropriate places. There is no room for any ambiguity whereby one may mistake any and every experience to be that of the ultimate reality. Simply being vociferous that "my experience says so" cannot make it true. Valid parameter to test the authenticity of the experience is the first indispensable requirement.

To safeguard the interest of the seekers to reach the final goal, Vedānta uses the term *parokṣa jñāna* for anything short of *aparokṣa jñāna* and makes it clear that it is not the final discovery. *Parokṣa jñāna* is useful to inspire the seeker to put in necessary further efforts to attain *aparokṣānubhava*. Those who hold the opinion that Vedānta gives only intellectual knowledge are merely dabbling in some stray information obtained from here and there. They have not proceeded in the correct

manner to investigate the true nature of Vedānta available as the direct means to achieve the highest accomplishment in life. This may also be an outcome of improper teaching they have received or because of lack of suitable preparedness of their mind to take to this pursuit. In either case it is not the limitation of Vedānta which very clearly spells out the minutest details of the means and the end of self-knowledge.

A *mumukṣu*-seeker - should have an objective vision in selecting the right means which is safe and sure. For discovering the ultimate truth, only *Vedāntic* teaching withstands the triple cardinal test of the *Śruti* (the Vedas), *yukti* (the reasoning), and *anubhava* (the experience) in accordance with the *Upaniṣads*. May all human beings take to it with an open mind, equip themselves suitably and accomplish the highest and the only final goal in life which is *mokṣa*-abidance in the true nature of oneself, i.e. liberation. This itself is getting absorbed in the ultimate happiness - bliss absolute - called *Brahmānanda*.

OM TAT SAT

APPENDIX

(See page 4)

A summary of the first ten chapters of Pañcadaśi

I. VIVEKAPAÑCAKA

(The pentad of discrimination between the real and the false self):

CHAPTER 1. TATTVAVIVEKA - ANALYSIS OF THE TRUTH OF ONESELF

KNOWLEDGE PRINCIPLE IS ALWAYS THE SAME

During the waking state, different sense objects are perceived through the five sense organs. Though the objects perceived differ from one another, *saṃvit* (*cit*) - the knowledge principle or the pure awareness - which illumines any given object whereby knowledge of that object takes place, is one and the same. In the dream, similarly the dream objects vary, but *saṃvit* in the presence of which dream objects are known, is the same. In the deep sleep the ignorance of all perceptions of objects, beings, time, event and even of oneself is cognised. This can be verified. On waking up, a person recollects absence of his knowledge of objects, which proves the presence of *saṃvit* even during deep sleep without perception. *Samvit* in the three states of consciousness is the same on any given day which is equally true for all periods of time. It never ceases to exist and so is *sat* - indestructible.

"I" IS SAT, CIT, ĀNANDA

Ātmā - "I" in its real nature - is nothing but *saṃvit* only. All of us know very well that everyone loves oneself the most and no one ever entertains any idea of one's extinction. May be at times there appears to be some hatred towards oneself, but it is actually about the sorrow or the physical body etc., none of which is one's real nature - "I". The love for others is also for the sake of oneself because we love only those who/which please us. The love for oneself is never for the sake of any other person, object or event. This fact proves that the love for oneself is unsurpassed and independent of everything else in the Creation. Such limitless love for oneself also proves that the nature of *ātmā* ("I") is absolute happiness. The love for a given thing is directly

proportional to its capacity to give happiness and so the *ātmā* which is the locus of limitless love must necessarily be limitless happiness (*ānanda*). Thus based on reasoning, the nature of *ātmā* is shown to be *sat, cit, ānanda*. The nature of Brahman unfolded in the *Upaniṣads* is also verily the same. The identity of *ātmā* - real nature of a given individual - and Brahman is revealed by the *tattvamasī mahāvākya*.

IGNORANCE OF SELF BINDS, SELF-KNOWLEDGE LIBERATES

The real nature of the *ātmā* which is absolute happiness is not cognised due to *avidyā* - the ignorance of oneself. The root cause of *avidyā* is *prakṛti* which is imbued with the reflection of Brahman. The *prakṛti* consists of three *guṇas* - *sattva, rajas* and *tamas*. Through the conditioning of *guṇas prakṛti* projects *Īśvara, jīva* (individual limited entity) and *jagat* (creation). *Ātmā* - pure awareness principle - conditioned by *māyā* which is *prakṛti* with predominant *sattva*, becomes *Īśvara* who is omniscient, omnipotent and omnipresent. *Avidyā* is that aspect of *prakṛti* wherein the *sattva* is mixed with *rajas* and *tamas*. The same *ātmā* due to the conditioning of *avidyā* becomes the *jīva* who suffers the *saṃsāra* - the existence of limitations and sorrows. The *prakṛti* having predominance of *tamas* creates the entire Creation including the gross and subtle bodies of all the living beings.

The cause of *saṃsāra* is the identification with one's embodiment as "I" - real self - due to ignorance of oneself. No one can ever hope to get freed from *saṃsāra* without gaining the knowledge of identity between oneself and Brahman. The embodiment which consists of five sheaths or three bodies is mistaken as "I". This error should be corrected by discrimination of the five sheaths as distinctly separate from the real "I". The continuance (*anvaya*) of *ātmā* in and through all the experiences of waking, dream, sleep and *samādhi*, and the discontinuance (*vyatireka*) of functions of the gross body, the subtle body and the causal body in one state or the other, reveal that the five sheaths which get negated cannot be *ātmā*. The *cit* - pure awareness - alone can be "I", *ātmā*. The knowledge of oneself, so gained through reasoning is further ascertained in accordance with *mahāvākyas* like *tat tvam asi*. Mutually opposed aspects pertaining to *tat* - *Īśvara* - and *tvam* - *jīva* - are discarded, retaining the common principle viz. *caitanya*. This mode of inquiry reveals the identity between the two, *jīva* and *Īśvara*, in these declarations of the Vedas. The knowledge so gained is called *aparokṣa jñāna*.

MEANS OF SELF-KNOWLEDGE

Inquiry into the identity of *jīva* and Brahman as guided by *Upaniṣads* is *śravaṇam*. Ascertaining the knowledge gained from *śravaṇam* through reasoning is *mananam*. Independent appreciation of one's real nature repeatedly is *nididhyāsanam*. Successful *nididhyāsanam* done regularly for a long period leads to the total absorption of the mind in the knowledge of oneself. That state is called *samādhi*. While *aparokṣa jñāna* guarantees *videhamukti*, *samādhi* which is coupled with self-knowledge confers *jīvanmukti*.

RESULT OF SELF-KNOWLEDGE

The self-knowledge is so great that even *parokṣa jñāna* - indirect knowledge of oneself - gained from scriptures through the teaching of a competent master destroys the sins committed knowingly. The *aparokṣa jñāna* gained in the same fashion destroys the *saṃsāra* totally. Any person who gains self-knowledge in this manner and gets absorbed in it attains *mokṣa* - liberation - from *saṃsāra*, which is synonymous to the discovery that "I" - *ātmā* - is absolute happiness and is totally free from ignorance and mortality.

[For further details vide the book **VEDĀNTA PAÑCADAŚĪ** (Chapter I) with an exhaustive commentary by the same commentator.]

CHAPTER 2. MAHĀBHŪTAVIVEKA - ANALYSIS OF THE FIVE GREAT FUNDAMENTAL ELEMENTS

ANALYSIS OF FIVE ELEMENTS IS A MEANS TO KNOW BRAHMAN

The non-dual Brahman, *sat* - existence - as is revealed in the sixth chapter of *Chāndogyopaniṣad*, is the cause of the entire Creation. Its nature is beyond the purview of speech or mind and so, it cannot be an object of knowledge. An analysis of its effects - the five great elements like space etc. - serves as an effective means to ascertain Brahman as the basis of the elements. This chapter analyses them for this purpose.

THE PRODUCTS OF FIVE ELEMENTS

Space, air, fire, water and earth are born in that order and have sound, touch, form, taste and smell respectively as their unique features. Each subsequent element also contains the features of the preceding elements. The five types of sense objects are born of these very elements. The sense organs, organs of action, and *antaḥkaraṇa* with their corresponding features and functions are also the products

of these very five elements.

CREATION IS SUPERIMPOSED ON SAT- BRAHMAN

Sage Uddālaka's statement, "*Sat* alone was there before the Creation" in *Chāndogyopaniṣad* shows that *sat* is free from divisions arising from other species (*vijātiya*), or from the same species (*sajātiya*) or obtained in a given member of a species (*svagata*). In other words it means *sat* is non-dual. Some arguers contend that *asat*- non-existence - alone was there before the Creation. To say "non-existence was" is totally wrong. It is as contradictory as saying "my mother is a barren woman". The entire Creation comprises names and forms. It is falsely superimposed on *sat*. There is no duality in absolute reality. With the dissolution of the entire Creation all duality disappears, and their basis, *sat*, alone remains. It is *māyā* - the creative power - which projects the Creation on *sat*. *Māyā* is false in nature as it depends on Brahman for its existence. Its projection i.e. the Creation also becomes equally false, though it presents the non-dual *sat* as if it is dual in appearance.

As various colours in a painting on a wall project different pictures, *māyā* projects the variegated Creation in *sat*. The first among the effects of *māyā* is space. *Avakāśa*- being hollow or accommodative - is the nature of space. The cognition that "space is" shows the existence aspect of *sat*, Brahman inhering in space. This also proves space to be an effect of Brahman. While *sat* is the mere existence principle, space is not only the existence but has an additional feature of accommodativeness. Or sound can be considered as the feature of space which is absent in *sat*. Thus *sat* is only existence principle, whereas space is endowed with two features - existence and the sound. Though space is an effect of *sat* - Brahman - *māyā* projects it only after projecting an identity of Brahman and space along with their statuses as substance (*dharmī*) and its attribute (*dharma*) reversed. As a result a notion of "existence of space" is created in contrast to the actual fact "space of *sat* (existence)". Just as the mud gets the status of a pot, the *sat* acquires the status of space and not vice versa. Cognition of a given thing true to its nature is its *jñāna* - knowledge - in contrast to a contrary appearance called *bhrama*- error. To get rid of *bhrama* an inquiry is inevitable. In the realm of ignorance prior to the inquiry as guided by the *Śruti*, *sat* - Brahman - appears erroneously as the Creation. But on inquiry, from the Creation comprising space etc., names and forms are appreciated to be false and hence the entire Creation is discovered to be nothing else but Brahman only.

SAT IS REAL AND THE CREATION IS FALSE

The inquiry with respect to space goes as follows. *Sat* - existence - is different from space because both have different names which are not synonyms. When these two words are pronounced, two different things are cognised. This also shows that these two are different from each other. In the subsequent elements i.e. air, fire, water and earth the existence aspect continues which can easily be verified from the fact that air "is", fire "is" etc. But the inherence of space is not noticeable in the latter elements. It is well known that the features of the cause inhere in the effect. So the *sat* - existence, which inheres in space, air etc. is the substance (*dharmi*), and space etc. are attributes (*dharmas*). Space cannot exist independent of *sat* because when it is separated from *sat*, it gets reduced to *avakāśa* - accommodativeness. The *avakāśa* is false because it is distinct from *sat* - existence - and anything that is separate from existence necessarily must be false. Even false things are cognised like the dream objects. Thus space is false and its basis *sat* is real. A similar inquiry carried out with respect to any other element and the elemental effects, proves the entire Creation to be false and *sat* as the real basis.

KNOWLEDGE CANNOT BE NEGATED

The discovery of the Creation to be false in nature does not eliminate the transactional world. Disregard of the false Creation helps the seeker to get the mind absorbed in one's real nature. Firm fixing of the mind in the self-knowledge confers *jīvanmukti* - liberation even while one lives. Self-knowledge once gained can never be negated by any other means of knowledge because Vedānta alone is the ultimate means of knowledge. Consequently the condition at the time of death or the mode of death has no bearing on the self-knowledge already gained. Thus by the discrimination of non-dual *sat* from the five fundamental elements, the liberation is gained.

CHAPTER 3. PAÑCAKOŚAVIVEKA - ANALYSIS OF THE FIVE SHEATHS

FIVE SHEATHS CANNOT BE ĀTMĀ

Taittirīyopaniṣad unfolds Brahman by the discrimination of the five sheaths as distinct from Brahman. The same analysis is summarised in the third chapter. *Annamaya kośa* - food sheath - is gross in nature and is the outermost. Interior or subtler to it are *prāṇamaya kośa* (vital air sheath), *manomaya kośa* (mental sheath), *vijñānamaya kośa* (intellectual sheath),

and *ānandamaya kośa* (bliss sheath). Each of them is interior or subtler to the preceding ones.

The food sheath is born of the food assimilated by the parents and it grows only by food. It is the physical body. Before its birth and after its death, the body does not exist. So it cannot be *ātmā*. The vital air which permeates and energises the entire physical body with its senses is the vital air sheath. It is not *ātmā* because it is inert. The mental sheath is characterised by the notion of "I-ness" in the body and mineness in the belongings like house etc. It also undergoes modification and so cannot be *ātmā*. The notion of doership (*kartṛtva*), endowed with *cicchāyā* (*cit-chāyā*) - reflected awareness - is called intellectual sheath. It is dormant in the sleep, but pervades the entire body on waking. This sheath also cannot be *ātmā* because of its state of being latent and patent.

One and the same *antaḥkāraṇa* modifies itself as *kartā* having decisive faculty and *karāṇa* - the instrument - comprising the volition. The former is called intellectual sheath and the latter mental sheath. Certain introvert *vṛtti* - subtle thought - reflects *ānanda* - happiness - aspect of *ātmā*. It manifests as a result of *punya* that grants happiness and merges in the form of sleep after such experiences are over. It is known as bliss sheath. Even this is not *ātmā* because it comes into being only at times.

WHAT IS *ĀTMĀ* - BRAHMAN?

The *ānanda* which is reflected in the bliss sheath has *ātmā* as the cause or the basis, because it exists forever. If, from the physical body onwards up to the bliss sheath ending in sleep, none is *ātmā*, one may doubt that there is nothing else available as *ātmā*. Yes, it is true that sleep etc. are all experienced, but not something else called *ātmā*. Even if it were so, the principle because of which all these are experienced can never be negated. The real nature of *ātmā* itself is experience and hence it cannot be a direct object of anyone's experience. There being no other knower of the knowledge principle than *ātmā* it is equally not an object of knowledge for anyone. This cannot be the reason to prove the non-existence of *ātmā* because the existence of *ātmā* has already been shown to be the principle that makes all other experiences possible. *Upaniṣads* like *Bṛhadāraṇyaka*, *Muṇḍaka*, *Śvetāśvatara*, *Kaṭha* and *Kena* clearly reveal the self-evident nature of *ātmā*. If one disregards whatever that is experienced or known from all the experiences or the knowledge of the given things, what remains is nothing but the

knowledge principle, *ātmā* itself.

Presently the five sheaths are mistaken as "I". So a discrimination of these as not self is inevitable to discover oneself to be Brahman, the very same knowledge principle. On negating all the five sheaths as not self, what remains is one's real nature which cannot be non-existence. No one likes non-existence. "The one who denies Brahman, verily denies the existence of oneself", declares *Taittirīyopaniṣad* (2-6-1). *Ātmā* is not an object of senses, mind or speech. Therefore though inexplicable, it is not non-existence because it is the self-evident knowledge principle itself. *Taittirīyopaniṣad* (2-1-1) asserts Brahman to be "*satyaṃ jñānam anantam*" - "truth, knowledge principle, limitless" - which applies to *ātmā* also.

After negation of all the known objects of cognition as not *ātmā*, the knowledge principle which remains illuminating the process of negation and which cannot be further negated, is *ātmā*. What can be totally negated is only *anātmā* - not self - which is cognised as "this", but not "I" - *ātmā* - which is never available for negation. It is *satyaṃ* - never-changing and indestructible - and so is *nityam* - eternal or free from time. Brahman which is the same as *ātmā* is all pervasive and so is not limited by space. The entire Creation which is superimposed on Brahman has no existence apart from its basis, the Brahman. Everything in the Creation being false cannot limit the all pervasive Brahman. This establishes that Brahman has no limitations on account of objects.

BRAHMAN, *JĪVA*, *ĪŚVARA*

Brahman cannot have limitations on account of *jīva* and *Īśvara* too. Those two are projected falsely in it by two *upādhis* - conditionings. Brahman conditioned by *māyā* - the creative power - becomes *Īśvara*. The very same Brahman with reference to the *upādhi* of five sheaths appears as *jīva*. Free from both the creative power (called *māyā*) and the creation of five sheaths, Brahman is neither *Īśvara* nor *jīva*.

RESULT OF *BRAHMAJÑĀNA*

Anyone who thus knows Brahman, discovers oneself verily to be Brahman. Brahman has no birth. Therefore the person who has gained this knowledge is not reborn.

CHAPTER 4. *DVAITAVIVEKA* - ANALYSIS OF DUAL CREATION

JĪVA AND ĪŚVARA

In this chapter the duality projected by *Īśvara* is distinguished from that created by *jīva*. Such distinction clearly points out that it is the duality projected by *jīva* and not *Īśvara*, which is the cause of bondage and so is to be discarded by the *jīva*. The creative power, *māyā*, is *Īśvara's upādhi*. The five sheaths produced by *māyā* serve as *jīva's upādhi*. *Īśvara* creates the *jagat* - the universe. This can be verified from many *Upaniṣads*.

CREATION BY JĪVA AND ĪŚVARA

Having created the dualistic *jagat*, *Īśvara* himself entered all the embodiments in the form of *jīvas*. The combination of *caitanya* (pure awareness), which is the basis of everything; the subtle body; and the reflected *caitanya* in the subtle body; put together - is called *jīva*. *Māyā* contains besides its projecting power, also veiling power by which it deludes the *jīva*. As a result thereof, *jīva* does not know one's real nature and identifies oneself with the body only to suffer the *saṃsāra*. In short this much is the duality created by *Īśvara*. The fifth section "*saptāṇṇa brāhmaṇa*" from the first chapter of *Bṛhadāraṇyaka* describes seven types of *annam* - food - created by *jīva* by the means of one's own *karmaphalas* - the results of actions. The word "food" here is used in a wider sense as that which is fit for enjoyment or experience, edible or otherwise. The seven means of sustenance (food) are, grains (for the human beings); *darśa* and *pūrṇamāsa* (both rituals for the presiding deities); milk (for the animals); the mind, speech and vital airs (for the *jīva* itself). These seven varieties of food no doubt are included in *Īśvara's* creation, and are not actually created by *jīva*. However the *jīva* by results of one's *karmas* and *upāsanaś*, transforms them as the material of experience. Thus the entire universe is related to *Īśvara* as *kārya* - an effect - and to *jīva* as *bhogyā* - an object of enjoyment or suffering.

Īśvara's means to produce the Creation is His volition in the form of modification of *māyā*, whereas the volition in the form of modification of the mind serves as *jīva's* means of experience. Take for instance a diamond which is *Īśvara's* creation. The person who gets it rejoices. The one who does not get it becomes angry. And still another person who is indifferent looks at it dispassionately. While the form of the object created by *Īśvara* is the same, its version as desirable, undesirable or an object of indifference is *jīva's* creation which in fact is *jīva's* mental projection.

Among these two types of dual creations, the *jīva* gets bound by one's own mental projections which can be verified by observing the states wherein *jīva's* projections are either present or absent. In the presence of such projections, *jīva* enjoys or suffers, whereas it is not so in their absence. The individual suffers or enjoys even when the external objects are absent as in dream, memory or day-dreaming. On the contrary in *samādhi*, sleep or swooning there is no joy or sorrow in spite of the presence of the external objects. If a person gets a wrong information that his son who had gone abroad has died, he becomes sorrowful. On the other hand when the son is actually dead, the person is not sorrowful until it is known. This proves that *jīva's* creation alone binds.

QUIET MIND BY ITSELF IS NOT LIBERATION

Here a doubt may arise that *aṣṭāṅga yoga* should be able to destroy the bondage of *saṃsāra* by elimination of all mental projections. Then a *mumukṣu* need not bother about gaining the knowledge of Brahman. Even though *yoga* can temporarily free the mind from all its projections, Vedānta unequivocally declares that transmigration cannot be destroyed without *Brahmajñāna*. It is possible to appreciate non-dual Brahman even in the presence of *Īśvara's* creation by ascertaining its falsehood. In the dissolution though this dual creation is absent, it is not possible to know Brahman without the suitable means of gaining the knowledge like the competent master, scriptural lore, etc.

TWO TYPES OF JĪVA'S CREATIONS, AND LIBERATION

Jīva's creations are of two types. One of them is *śāstrīya dvaita* - duality in accordance with scriptures - and the other is *aśāstrīya dvaita* - duality opposed to scriptures. Inquiry into *ātmā*, Brahman, is *jīva's* former creation. It should be taken to until self-knowledge is gained, and be discarded afterwards. *Aśāstrīya dvaita* is again of two types. The violent or intense variety consists of desires, anger, greed etc. The dull one is building castles in the air. Both of these are to be shunned - before gaining the self-knowledge, to get it; and after the acquisition of knowledge, to accomplish *jīvanmukti* - the liberation even while living. Persons riddled with desires, anger, greed etc. cannot gain *jīvanmukti*.

If some opt for only *videhamukti* - freedom from future births - and not *jīvanmukti* for fear of losing sense enjoyments here and now, then they

can forgo *videhamukti* as well lest they should be deprived of heavenly pleasures. Let them have future embodiments also whereby they can rest content only with the heavens. If it is argued that heavens are temporary and so they be given up, then desires, anger etc. themselves are the embodiments of evil, and should be abandoned too. To ascertain the binding nature of sense objects and keeping in mind these defects is the means to get rid of desire, anger, greed and such similar things. *Manorājya* - fancies or building castles in the air - though not harmful directly, can cause problems in due course of time. Lord Kṛṣṇa also cautions us about the *viśayadhyāna* - brooding over the sense objects.

MEANS TO CONQUER FANCIES

Manorājya can be subdued by *nirvikalpa samādhi* which is gained through *savikalpa samādhi*. This is possible for the practitioners of *aṣṭāṅga yoga*. But, what about those who do not practise it? There is an alternative means. *Manorājya* can also be conquered by the long chanting of *praṇava* - Om - by those who have gained *aparokṣa jñāna* and who are free from defects like desire, anger etc. and also dwell in a solitary place.

The culmination of *jīvanmukti* is gained thus by discarding the dual creation projected by the *jīva*. Therefore, *Īśvara's* creation is distinguished from *jīva's* creation in this chapter.

CHAPTER 5. MAHĀVĀKYAVIVEKA - ANALYSIS OF MAHĀVĀKYAS

The knowledge of identity between *ātmā* and Brahman is the direct means of liberation. To reveal this identity, the author unfolds four *mahāvākyas* from the four Vedas.

PRAJÑĀNAṆ BRAHMA

First, "*Prajñānaṁ Brahma*" - pure awareness (*caitanyam*) is Brahman - from *Aitareya Āraṇyaka* in *Ṛgveda*, is considered. That principle by which one perceives the sense objects and one is able to know everything, is called *prajñānam*. One and the same *prajñānam* or *caitanyam* abides in all living beings, beginning from *Hiraṇyagarbha* onwards, in Indra, human beings and animals etc. The all abiding *prajñānam* is Brahman and so it is also one's real nature.

AHAṆ BRAHMA ASMI

The *mahāvākya* "*Ahaṁ Brahma asmi*" - I am Brahman - from *Bṛhadāraṇyakopaniṣad* in *Yajurveda* is discussed next. What is referred

to as "I" in this *mahāvākya* is the *paramātmā* who is free from all the limitations, who shines as the direct illuminating principle of *antaḥkāraṇa* in the body of the person eligible to gain the self-knowledge. The eligibility is mentioned here to avoid the notional I, identified with the embodiment. *Paramātmā* free from all limitations and independent of everything is described as Brahman. The word *asmi* - am (is) - refers to the identity between "I" and Brahman. Therefore, in reality I am Brahman.

TAT TVAM ASI

The next *mahāvākya* that is analysed is "*Tat tvam asi*" - That Thou art - from *Chāndogyaopaniṣad*, *Sāmaveda*. The non-dual principle *sat*, which is free from names and forms existing before the Creation and is so even now in reality, is meant by *tat* - that - referred to in the *mahāvākya*. The same *sat*, abiding in the seeker, but free from the entire individual embodiment, is the meaning of *tvam* - you. By the word *asi* - are - the identity of both is taught.

AYAM ĀTMĀ BRAHMA

The last one is "*Āyam Ātmā Brahma*" - this *ātmā* is Brahman - from *Māṇḍūkyaopaniṣad*, *Atharvaṇaveda*. The word *ayam* - this - shows that *ātmā* is self-evident and refers to one's own self.

Ātmā here means the self-illuminating principle, *caitanya* which is the basis of notional *ātmās* beginning from *ahaṅkāra* to gross body and yet distinct from them all. The basis of the entire false Creation is Brahman. Brahman itself is the self-evident *ātmā*.

II. DĪPAPAÑCAKA -

(The Pentad of Light, viz. the knowledge principle *ātmā*, which illumines the entire Creation.)

Dīpa also means lamp. Then the meaning will be "the pentad of lamps". Like the lamps these chapters give the light of knowledge.

CHAPTER 6. CITRADĪPA - THE PICTURE LAMP ILLUSTRATION OF PICTURE

Like the painting on a canvas, the Creation abides in *Paramātmā*

- Brahman. A painting on a piece of cloth has four stages:

- (i) *Dhauta* - the original piece of white cloth.
- (ii) *Ghaṭṭita* - starched to make it stiff and non-porous.
- (iii) *Lāñchita* - the one on which picture is sketched.
- (iv) *Rañjita* - totally painted with colours.

Similarly the four stages, from the standpoint of the Creation, in *Paramātmā* are:

- i) *Cit* - *caitanya* or pure awareness free from *māyā* and its effect.
- ii) *Antaryāmī* - *Paramātmā* conditioned by *māyā*, i.e. *Īśvara*.
- iii) *Sūtrātmā* - *Paramātmā* conditioned by macrocosmic subtle bodies i.e. *Hiranyagarbha*.
- iv) *Virāt* - *Paramātmā* conditioned by macrocosmic gross bodies.

Children mistake the clothes worn by the people painted in the picture (*vastrābhāsa*), to be real. Likewise the *cidābhāsa* - reflected *caitanya* - in the Creation, who experiences the *saṃsāra*, is erroneously considered by the ignorant people as *ātmā* suffering *saṃsāra*. To take the *saṃsāra* to be real and as an attribute of *ātmā*, is the error caused by *avidyā* - ignorance. It is destroyed by *vidyā* - self-knowledge. The knowledge that *saṃsāra* belongs to *cidābhāsa* and not to *ātmā*, is itself the *vidyā*. It is possible to obtain it only by inquiry. Therefore, the real nature of *jagat* (the Creation), *jīva* (the individual), and *Paramātmā* should always be investigated. On sublation of *jīva* and *jagat*, *ātmā* alone remains. Absence of their experience is not sublation, but the ascertainment of their false nature is sublation. The appreciation of *Paramātmā* is ascertainment of *Paramātmā* as real. *Vidyā* - knowledge - is of two types, *parokṣa* - indirect - and *aparokṣa* - direct. The inquiry is complete on gaining *aparokṣa* knowledge. The ascertained knowledge that "Brahman is" is *parokṣa* knowledge, and "I am Brahman" is *aparokṣa* knowledge. By such direct knowledge the *cidābhāsa* is instantly freed from *saṃsāra*. For this freedom the real nature of *ātmā* is to be discriminated.

ILLUSTRATION OF SPACE

Consider the following four states of space:

- (i) *Ghaṭākāśa* - Space conditioned by a pot.
- (ii) *Mahākāśa* - Unconditioned space.
- (iii) *Jalākāśa* - Space conditioned by the water contained in a given pot, wherein you can see the reflection of the sky with stars and clouds.
- (iv) *Abhrākāśa* - Space conditioned by a cloud in the form of water vapour like dense mass of spray particles of water.

The four states of *cit* with respect to the Creation can be compared with the above four respectively as follows:

(i) *Kūṭasthaḥ* - The *cit* which is the basis of gross and subtle bodies and conditioned by them, but which remains changeless like an anvil (*kūṭa*). This is like the pot space.

(ii) Brahman - Totally unconditioned *cit*, which is in the place of *mahākāśa*.

(iii) *Jīva* - In the *antaḥkaraṇa* superimposed on *kūṭastha*, there is *cidābhāsa* - the reflected *cit*. This *cidābhāsa* is called *jīva* and suffers the *saṃsāra*. The counterpart of *jīva* in the illustration of space is *jalākāśa*.

(iv) *Īśvara* - *Cit* conditioned by *māyā*, corresponds to *meghākāśa*, i.e. *abhrākāśa*.

MUTUAL SUPERIMPOSITION BETWEEN *KŪṬASTHA* AND *JĪVA*

Just as the *ghaṭākāśa* - pot space - is covered by *jalākāśa* - water space - as illustrated above, the *kūṭastha* is covered by *cidābhāsa* (*jīva*). Therefore their distinction is not cognised. This itself is the mutual superimposition between *kūṭastha* and *jīva*. A *jīva* does not understand *kūṭastha* to be distinct from oneself. This is *aviveka* - lack of discrimination - which has no beginning and is known as *mūla avidyā* - the basic ignorance. It has *āvaraṇa* - veiling - and *vikṣepa* - projection - as its two aspects. "*Kūṭastha* is not and is not known" is the veiling. Everyone's own experience verifies its presence. The *kūṭastha caitanya* is not opposed to *avidyā* and *āvaraṇa* as both are experienced only because of *kūṭastha*. *Viveka* - discrimination - is opposed to them and this is verified by *jñānī*.

Like the silver superimposed on the oyster shell, the *cidābhāsa* endowed with gross and subtle bodies is superimposed on the *kūṭastha* conditioned by *avidyā*. This is a superimposition in terms of *vikṣepa* - projection. Just as the superimposed projection on the oyster shell is called silver, that on *kūṭastha* is called *aham* - "I notion". The *idam* - this - aspect of the shell is mistaken as silver. Similarly the *kūṭastha* - the real "I" - aspect of oneself is mistaken as "I notion". The *cidābhāsa* endowed with gross and subtle bodies is "I notion", while the *kūṭastha* is pure *cit*. The division of the Creation into *cara* - mobile - and *acara* - immobile - is not on account of *kūṭastha* but due to *cidābhāsa* available in the *antaḥkaraṇa*. Even the gross objects are superimposed on *kūṭastha* only. Though the distinction between I (real *ātmā*) and "I notion" is clear, the person who lacks discrimination mistakenly identifies the one with the other.

This is due to superimposition caused by *avidyā*. When the *avidyā* is destroyed by the self-knowledge, the erroneous superimposition also ceases to be there. But the projection in the form of the embodiment continues to be there until the *prārabdha karma* gets exhausted.

WRONG NOTIONS ABOUT ĀTMĀ

All people, either worldly or mere scholars in the scriptures, are deluded about the real nature of *ātmā*. They try to exploit the statements of the *Śruti* to suit their own beliefs without thorough inquiry. But those who are intent on discovering the final truth and have taken to inquiry in accordance with the *Śruti* aided by reasoning, have ascertained the knowledge of *Īśvara*, and their conclusion is the same. As declared in *Śvetāśvataropaniṣad* (4-10) their discovery is : "*Māyā* is the material cause of the Creation and *Maheśvara* - *Paramātmā* conditioned by *māyā* - is the efficient cause. The entire Creation is pervaded by the *jīvas* who are like the parts of *Maheśvara*." By this knowledge the different opinions prevalent about *Īśvara* can be reconciled.

MĀYĀ IS THE MATERIAL CAUSE

The nature of *māyā* is like darkness that veils. This is corroborated by the *Śruti*, *smṛti* and one's own experience. *Māyā* does not exist from the standpoint of self-knowledge; it is inexplicable according to reasoning; and is real to the worldly view. Like a painting on a piece of canvas unrolled and rolled, it shows the presence and absence of the Creation. *Māyā* is dependent because it cannot be cognised without *cit*, but it presents even *asaṅga* - unattached - *ātmā* as if attached to the world. So *māyā* appears to be independent. It projects *kūṭastha* and *asaṅga ātmā* without any intrinsic change in them, to be *jagat* - the Creation. *Jīva* and *Īśvara* are also projected by it through *cidābhāsa*. *Māyā* makes the impossible look possible. Its wonder lasts until one is ignorant of its nature. Those who take the *jagat* to be real get haunted by many doubts, which cannot be cleared. But once the *jagat* is discovered to be the effect of *māyā*, there is no room for any questions, as the nature of *māyā* itself is verily questionable. The wise person therefore should focus one's attention on the means to get freed from *māyā* instead of trying to understand it in thoroughness. That which can never be defined and yet is very clearly cognised is *māyā*. This *jagat* - the Creation - is clearly perceived, but its precise definition is impossible. Therefore it is verily *māyākārya* - the product of *māyā*.

ĪŚVARA IS THE EFFICIENT CAUSE

Māyā projects *jīva* and *Īśvara* through *cidābhāsa*. They are like the *jalākāśa* and *abhrākāśa* as seen earlier in the illustration that describes and compares the four states of space. In *Māṇḍūkyaopaniṣad* the *prājña* - sleeper consciousness in deep sleep - with its macrocosmic counterpart, *avyākṛta* - the unmanifest - is shown to be *Sarveśvara* - the overlord of all. The entire Creation projected by *Īśvara* cannot be made otherwise and hence the name *Sarveśvara*. Like the unrolled painting on a canvas, *Īśvara* manifests the Creation which was earlier withdrawn unto HIMSELF. This is in accordance with the *karmaphalas* of *jīvas*. When the *karmaphalas* are exhausted, the same Creation is dissolved by *Īśvara* like the rolled up canvas painting. The Creation and the dissolution are recurrent like the day and night, waking and dream, opening and closing of the eyelids, or mental quietude and the fancies.

ANALYSIS OF *ĪŚVARA* AND BRAHMAN

Īśvara becomes the material cause of the inert *jagat* on account of inert aspect of *māyā* and the cause of *jīvas* due to *cidābhāsa*. There is mutual superimposition between *Īśvara* and Brahman as in the case of *kūṭastha* and *jīva*. *Taittirīyopaniṣad* declares that the Creation beginning from space and ending with gross embodiment and gross world is born from Brahman which is *satyaṃ*, *jñānam*, *anantam*. When this statement is viewed superficially without probing, it appears as if Brahman is the cause of *jagat*, and the actual cause, viz. the *cidābhāsa* is real. This is possible only due to mutual superimposition between Brahman and *Īśvara*. Common people take both Brahman and *Īśvara* as identical and are unable to appreciate the distinction between them. It is like mistaking the original white piece of cloth and the starch to be identical in the case of canvas or like one's inability to appreciate the distinction between *meghākāśa* and *mahākāśa*, mentioned earlier. On proper inquiry into the statements of the *Śruti* one can ascertain that Brahman is *asaṅga* - unattached - and *Īśvara* wielding the *māyā* creates the *jagat*.

Īśvara with the volition "let me become many" became *Hiraṇyagarbha* who is of the nature of macrocosmic subtle bodies because of "I-ness" in all the subtle bodies of all the *jīvas*. *Hiraṇyagarbha* is endowed with *icchāśakti* (the will power), *kriyāśakti* (the power of action), and *jñānaśakti* (the power of knowledge). The appearance of the Creation at the stage of *Hiraṇyagarbha* is subtle and obscure like the world in the dim light of dawn or dusk, or like a sketch of a picture with mere outlines. This sprout, as it were, of the Creation is, in the initial stages of development, like the tender sprout of any grain. The gross

embodiment of *Īśvara* called *Virāt* is clear like the world in the bright sunlight. The description of *Virāt* is found in "*Viśvarūpādhyāya*", the eleventh chapter of *Bhagvadgītā* and also in the hymn "*Puruṣasūktā*". The *jīvas* beginning from *Hiranyagarbha* up to any insignificant creature and all gross objects that is manifested are the parts of *Īśvara*. That is why the worship of all these yields results according to the mode of adoration. But *mukti* - liberation - is gained by the knowledge of identity of *ātmā* and Brahman.

Liberation is impossible to attain without gaining the self-knowledge. The dream cannot end without waking up, so is the *saṃsāra* projected by the ignorance which cannot retire in the absence of knowledge. The entire Creation is superimposed on non-dual Brahman. *Māyā* has projected *Īśvara* and *jīva* who in turn have further projected the rest of the Creation. *Īśvara's* creation ranges from *īkṣaṇa* - volition to create - to the projection of entire subtle and gross Creation ending with *praveśa* - *Īśvara* HIMSELF appearing as *jīva*, a phenomenon called entry. *Jīva's* creation begins from waking and ends with liberation. A *mumukṣu* should take to the ascertainment of Brahman instead of entering into the futile arguments about *jīva* and *Īśvara*.

People deluded by *māyā* mistake the *jīva* and *Īśvara* to be totally different from one another. The words *tat* and *tvam* in the *mahāvākya* are ascertained to dispel such wrong notions. It is only for this purpose that an apt illustration of pot space etc. was described earlier. While *jalākāśa* and *abhrākāśa* are conditioned, the pot space and the total space, the basis of *jala* - water - and *abhra* - the cloud - respectively, are very pure. Similarly *Īśvara* and *jīva* are conditioned by *māyā* and *antaḥkaraṇa*, but Brahman and *kūṭastha*, their basis, are very pure. *Jīva* and *Īśvara* are like the two calves of *kāmadhenu* - heavenly cow - called *māyā*. Let them drink the milk of duality to their heart's content, but the truth is non-dual Brahman alone.

ADVAITA IS THE TRUTH, DVAITA IS FALSE

The distinction between *kūṭastha* and Brahman is only verbal. Pot space and total space are never different from each other. Both of them are always identical. *Advaita* - the non-dual Brahman - which was present before the Creation is so even today during the Creation and will continue to be so also in the state of liberation. But *māyā* deludes all the *jīvas* in vain. However, the *jñānīs* - those who have self-knowledge - though endowed with joys and sorrow until their bodies continue, are not deluded as earlier. The ignorant persons firmly believe that the *saṃsāra*

here and hereafter is real and non-dual Brahman does not exist because it is not cognised. The discovery of *jñānīs* is right opposite. Everyone is either bound or liberated according to one's own ascertainment. The existence of *advaita* and *aparokṣa* Brahman cannot be denied, because it inheres as *cit* in the cognition of everything in the Creation. If one argues that though *cit* is appreciated in any cognition, its appreciation as *advaita* is not in totality, so is the case with *dvaita* also, as *dvaita jagat* is not perceived in entirety. Partial appreciation is common to both *dvaita* and *advaita*. If partial knowledge of *dvaita* can ascertain its existence, then why should it not be possible to ascertain *advaita* also? Even though the *dvaita* is perceived, it is false because of being the product of *māyā*. After the ascertainment of its false nature, the vision of *advaita* becomes clear. The inconceivable nature of the Creation should convince us of its false nature and thereby the *advaita* has to be ascertained. In spite of the recurring cognition of *dvaita*, the *advaita* should be repeatedly inquired into without any weariness because this ascertainment roots out the calamitous *saṃsāra*. Afflictions like hunger and thirst belong to *ahaṅkāra*. If you complain that due to superimposition and its consequent identification the afflictions are found in *ātmā*, then get rid of the superimposition. Take to repeated inquiry. Such discrimination must be taken to repeatedly to eliminate any sudden superimposition. Experience also proves the inconceivable nature of the Creation. Therefore the false nature of *dvaita* is not a proposition based only on ignorance. The *nitya* - ever existent principle (*cit*) - also is inconceivable. The prior non-existence of *cit* is never experienced. So it is *nitya*. On the contrary *dvaita* is false because its prior non-existence is illumined by *cit*. *Cit* is self-evident. The false nature of everything else is experienced by it. It is not correct to say that *cit* is not myself, the *aparokṣa* - neither remote nor perceived.

In spite of knowing this if anyone is discontented, it is only due to the ignorance of the essence of *Vedānta Śāstra*. *Upaniṣads* declare that a person discovers oneself to be immortal Brahman when all the desires in one's *antaḥkaraṇa* are destroyed with their root cause, by self-knowledge. The longing "may I have this, may I have this" as a result of indiscriminate superimposition between *ahaṅkāra* and *cidātmā*, is called *kāma* - desire. Desires lose their binding nature, once this mutual superimposition is totally destroyed on gaining the vivid knowledge of *ātmā*. *Cidātmā* is always free from desires. While *jñānīs* know this fact, the ignorant people know it not. This is the only distinction between the *jñānī* and the ignorant, and there is no difference in terms of food habits

etc. Those who have self-knowledge are indifferent, beyond likes and dislikes, but to consider their bodies to be incapacitated by knowledge is a sign of foolishness. Persons attached to sense objects get bound and suffer and those who are free from such attachments discover happiness. Therefore, the attachments to sense objects, body etc. are to be given up by all means. Foolish persons ignorant of the essence of Vedānta glibly pass many adverse remarks. Let them speak as they like, but here follow the cardinal principles in this matter.

THE RESULT OF SELF-KNOWLEDGE

Vairāgya (dispassion), *bodha* (self-knowledge) and *uparama* (perfect mental quietude) are mutually helpful to one another. Generally they abide together, but at times are separated. They are distinct because their causes, nature and effects are different. The cause, nature and effect of each of the above three are as under:-

Dispassion - cause : seeing the defects of the sense objects.

nature: the desire to give them up.

effect: no dependence on the sense objects.

Self-knowledge - cause: *śravaṇa* (inquiry), *manana* (reflection), and *nididhyāsana*(contemplation).

nature: knowledge of distinction between real nature of oneself and false *ahaṅkāra* etc.

effect: no revival of *hṛdaya-granthi* - ignorance, desire and action.

Uparama - cause : *yama*, *niyama* etc., the eight limbs of *aṣṭāṅga yoga*.

nature: total absorbed state of mind called *cittanirodha* or *samādhi*.

effect: the cessation of *vyavahāra* - preoccupations in the world.

Among dispassion, self-knowledge and *uparama*, the self-knowledge is predominant because it directly confers liberation. The other two are complementary to knowledge. Liberation is not possible if there is any obstruction to self-knowledge, though heavenly abodes may be gained because of perfection in the other. If self-knowledge is thorough even when the remaining two are hindered, liberation is certain, but there is no freedom from the sorrows confronted here until death. The perfection in all the three is the end result of very great efforts.

To disregard even the *Brahmaloka* - the highest heaven - as trash is the ultimate in dispassion. To have the clear knowledge that "I am Brahman", as firm as the notion of "I-ness" in the body is the culmination

of self-knowledge. The perfection in *uparāma* is to be oblivious to the world and the joys and sorrows therein, as in the sleep. The predominant or secondary nature of these three has to be ascertained on such guidelines. The life styles of *jñānīs* tend to differ from one another due to the difference in their *prārabdha karmas*. A wise person should not come to wrong conclusion about the teachings of Vedānta on seeing the dissimilar conduct of *jñānīs*. Even if *jñānīs* behave differently according to their *prārabdha karmas*, their self-knowledge and liberation are the same. There is no difference. *Māyā* has depicted the Creation on the canvas of *ātmā - caitanya* - like a painting on a piece of canvas. Therefore disregarding the picture of the Creation one should directly appreciate *caitanya* as one's real nature. Those wise persons who contemplate on the knowledge unfolded in the chapter, *Citrādīpa*, are not deluded as before, in spite of their continuing to see the picture of the Creation.

CHAPTER 7. TRPTIDĪPA - THE LAMP OF CONTENTMENT

THE PURPORT OF BRHADĀRANYAKOPANIṢAD STATEMENT

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।

किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥

"If a person knows oneself as 'I am this (*Paramātmā*)', then desiring what (and) for whose sake will he or she suffer on account of the body?" (*Bṛ. U. 4-4-12*)

The above *Śruti* statement is the first stanza of the seventh chapter and forms the topic of discussion on the absolute contentment of a *jīvanmukta* which is described in the chapter.

PURUṢA AND ASMI

Jīva and *Īśvara* are falsely projected by *māyā* through *cidābhāsa*. Therefore the entire Creation is falsely projected by both of them. The Creation ranging from the first volition to create, to the final entry of itself in the Creation, is by *Īśvara*, whereas *jīva* produces the *saṃsāra* ranging from the waking state to liberation. The changeless, unattached *cit* - pure awareness - due to its mutual superimposition with *antaḥkaraṇa* appears as *jīva*, who is called *puruṣaḥ* in the referred *Śruti* statement. The *jīva* with the basis of changeless pure awareness becomes eligible to the means of liberation, heavens etc. Mere *cidābhāsa* has no such

eligibility. *Jīva* considers oneself to be *saṃsārī* by mistaking the gross and subtle bodies together with their basis, the *cit*, as "I". The same *jīva* discovers oneself to be *cidātmā* on giving up this mistaken "I" notion.

The unattached *cidātmā* cannot have *ahankāra* - the mistaken "I" notion - in reality. Yet falsely it appears to be there. The word *aham* - "I" - has three meanings. One of them is the primary one and the other two are secondary in nature. The "I" which is born of identification of *kūṭastha cidātmā* and *cidābhāsa* by their mutual superimposition, is the primary or the popular meaning of the word *aham*. It is said to be primary because all the ignorant people who constitute the majority have such notion. Mere *cidābhāsa* and mere *kūṭastha ātmā* are the secondary meanings of *aham*. The person who has self-knowledge uses the word "I" in either of these two meanings. A *jñānī* refers to *cidābhāsa* as "I" by distinguishing it from *kūṭastha*, in all worldly transactions like "I go" etc. From the standpoint of scriptures the "I" of a *jñānī* is fixed in *kūṭastha* distinct from *cidābhāsa*, as seen in the statements like "I am unattached", and "I am *cidātmā*". The real nature of *cidābhāsa* is *kūṭastha* only. The *ābhāsa* - appearance or reflection - is false. So on gaining the knowledge at the level of *cidābhāsa*, that "I am *kūṭastha*" the *kūṭastha* remains sublating the *cidābhāsa*. However, the knowledge "I am *kūṭastha*" is also false like the movements of the snake superimposed on a rope. Yet, such false knowledge equally destroys the false *saṃsāra* as well. Therefore a *jīva* who has identified himself with *cidābhāsa* and its basis, the *kūṭastha* is able to gain in the implied sense the knowledge "I am *kūṭastha*". This is accomplished by discriminating the *kūṭastha* from *jīva*, the false entity. This is the basis of the word *asmi* - I am (this *Paramātmā*) - in the said *Bṛhadāraṇyakopaniṣad* statement.

MEANING OF AYAM

It is well known that the pronoun "this" is used to point out something that is proximate and thus very clear. The *Śruti* refers to *ātmā* or *Paramātmā* as *ayam* - this - so that, to get liberated, the well ascertained firm knowledge of oneself should be gained like the unmistakable notion of the people without any doubts that the "body is I". Ādi Śaṅkarācārya also has stated that "the person who has firm knowledge that *ātmā* is I, like the one who takes the body as I, is liberated even if disinterested in the liberation" (Up.S. 4-5). The self-evident *ātmā* is always *aparokṣa* - identical with oneself. Therefore the word *ayam* indicates the absence of any remoteness.

Even in the case of *ātmā* who is always verily the "I", the notions like *parokṣa* - remote - and *aparokṣa* - proximate - are possible. The famous illustration of the lost tenth man makes this point very clear. Under a strange condition a group of ten men after crossing a river conclude that one among them is lost and dead. Their leader who counts nine of them other than himself is so obsessed by the fear of the loss that he overlooks to count himself and erroneously thinks that the "tenth man is dead". This is *āvaraṇa* - a veiling - produced by *ajñāna* - ignorance. He laments the loss of the tenth man as sunk in the river and dead. This is *vikṣepa* - agitation. On hearing from a trustworthy passer-by that "the tenth man is not dead, but is alive", he takes the lost man to be present somewhere else in a remote place. This is *parokṣa jñāna*. When he is convincingly shown that he himself is the tenth man after counting the remaining nine persons, he gains the *aparokṣa jñāna* that "I am the tenth man". The discovery of the so called lost man makes him happy and he stops crying. These seven stages viz. *ajñāna*, *āvaraṇa*, *vikṣepa*, *parokṣa jñāna*, *aparokṣa jñāna*, *śokāpagama* - cessation of sorrow - and *tṛpti* - contentment - should similarly be applied to *cidātmā*.

SEVEN STAGES OF *CIDĀBHĀSA*

The *cidābhāsa* is attached to the sense pleasures and thereby is always engrossed in the sense pursuits. Prior to inquiry on the lines of the *Śruti* he knows not his real nature as self-evident *kūṭastha cit*. This itself is *ajñāna*. As a result he concludes that *kūṭastha ātmā* is not known and so is not there which he expresses also. This is the *āvaraṇa* produced by ignorance. The notion that "I am the *kartā* (doer), *bhoktā* (experiencer)", is the *vikṣepa*. The knowledge gained from the information that the *kūṭastha* exists, is *parokṣa jñāna*. His direct discovery by thorough inquiry that "I am verily the *kūṭastha*", is *aparokṣa jñāna*. The *śokāpagama* is giving up of sorrows like "I am *kartā*, *bhoktā*". "I have discharged my duty and accomplished all that is to be accomplished" is the *tṛpti*. These are the seven stages of *cidābhāsa*. The first three of them are binding in nature, whereas the last four confer liberation.

The two types of veiling get destroyed by the two types of knowledge. While *parokṣa jñāna* destroys the veiling that *kūṭastha* does not exist, the *aparokṣa jñāna* destroys the veiling of non-cognition, namely, "*Kūṭastha* is not known". The superimposed status of *jīva* on *kūṭastha* ends once the veiling of non-cognition of *kūṭastha* is destroyed. Thereby all sorrows like doership etc. making up *saṃsāra* get destroyed. When the *saṃsāra* is destroyed the fact that "I" is ever liberated gets

revealed. Thereafter there is absolute contentment because of total cessation of sorrows. The *Śruti* quotation "*ātmānam cet...*" shows the two stages belonging to *jīva*, namely, *aparokṣa jñāna* and the cessation of sorrows.

There are two types of proximity indicated by the word *ayam*. One is the self-evident nature of *cidātmā* which is absolutely independent of all means. The other type is the cognition of it by the intellect. Even at the stage of *parokṣa jñāna*, the understanding is, "There is Brahman which is self-evident" and so its self-evident nature is identical. *Parokṣa jñāna* never gets negated. Its negation is possible only when the knowledge that "Brahman is not" takes place, which is impossible for want of valid means of knowledge to that effect. The *parokṣa jñāna* of Brahman therefore is not erroneous knowledge. A given knowledge cannot be erroneous merely because its object is not directly cognised. For example the knowledge about a thing without having perceived it cannot be called erroneous. The indirect knowledge of a thing which can be directly known under suitable conditions, is not a defect by itself. The *parokṣa jñāna* - indirect knowledge - of a thing clears the mistaken notion of the "non-existence" aspect of the object, and the *aparokṣa jñāna* eliminates the "not known" aspect. The thorough inquiry into the statement "*ātmā* is Brahman" produces the *aparokṣa jñāna*. In the illustration told earlier when the leader asked "who is the tenth person?", on being told "you are the tenth one", he directly discovers "I am the tenth" after counting the other nine. Thereafter that knowledge never gets negated. Similarly the existence of Brahman is known in the *parokṣa* - indirect - sense with the help of the *Śruti* statement "Before the Creation *sat* alone was there". The knowledge "I am Brahman" is gained on inquiring further the statements like *tat tvam asi* and it does not get negated again. *Bhṛgu* and *Indra* etc. got the *parokṣa jñāna* of Brahman first, and afterward got *aparokṣa jñāna* through inquiry. *Parokṣa jñāna* is gained by the *Śruti* statements which reveal the nature of Brahman, and the *aparokṣa jñāna* is gained by the *mahāvākyas* - statements revealing the identity of *jīva* and Brahman. After ascertaining the meaning of the words *tat* and *tvam* in the *mahāvākya* the *aparokṣa jñāna* is gained in implied sense. The *cidātmā* who is the illuminator of intellect etc. and who abides in all is the non-dual *Paramātmā* who is absolute happiness; and the same *Paramātmā* is *cidātmā* abiding in all. When such knowledge of identity of the two is known, the notions of being different from Brahman and being limited in nature, both belonging to *tvam* - the *jīva* - and the notion of the remoteness of *tat* - Brahman - all are removed

and thereby the *pratyagatma* - the real - who abides in all, alone remains. In other words, *mahāvākyas* on inquiry lead to *aparokṣa jñāna*.

APAROKṢA JÑĀNA IS GAINED THROUGH MAHĀVĀKYA

The knowledge that "I am Brahman" is the one that is stated by the *Śruti* "*ātmānam cet vijānīyāt ayamasmī iti pūruṣaḥ*". Though *aparokṣa jñāna* is gained through *mahāvākyas*, Ādi Śaṅkarācārya recommends the repetition of *śravaṇa* etc. with a ready mind until the knowledge becomes firm (Vā. Vṛ. 49). The reasons for the lack of firmness of knowledge are (1) varied statements of the *Śruti*, (2) the notion that the identity of Brahman and *ātmā* is not possible, and (3) contrary notions about myself and *jagat*, like the body is me and the Creation is real. The ascertainment that the purport of Vedānta is always centred in pointing out the identity of Brahman and *ātmā*, is *śravaṇa* - self-inquiry. This is clearly established in the first chapter of *Brahmasūtras*. The rationality of such identity is very well vindicated in the second chapter of the same text. This type of deliberation is called *manana* - reflection. The firm conviction of innumerable past lives repeatedly gives rise to the contrary notions which can be eliminated by a steady mind absorbed in the appreciation of Brahman. The steadiness of the mind is gained through *upāsanās* - meditation - done prior to the self-inquiry. Those who have not done *upāsanās* earlier have to accomplish the steadiness later by *Brahmābhyaśa*. It consists of repeated contemplation of Brahman, speaking and mutual discussion about the same for better understanding and clarity.

The *Upaniṣad* also advises that "a well qualified person, having known Brahman should contemplate on it and should not indulge in numerous words because they exhaust the speech and the mind" (*Br. U.* 4-4-21). In *Bhagavadgītā* also it is said that "I take care of *yogakṣema* - acquisition of the needs and the protection of the acquired - of those who constantly contemplate on ME" (*B.G.* 9-22). From these quotations it can be seen that the steady absorption of the mind in *ātmā* is advised to eliminate the contrary notions. *Viparīta bhāvanā* - contrary notion - is, not knowing a thing in its real nature, to take it to be other than what it is. *Ātmā* is totally distinct from body, senses etc., and the *jagat* - the Creation - is false. But to consider "body is *ātmā* and *jagat* is real" is *viparīta bhāvanā*. It gets annihilated by repeated contemplation of one's real nature. The knowledge that "*ātmā* is different from body etc. and *jagat* is false" should be very firm.

Tattva bhāvanā - contemplation of one's real nature - is not like a

regular practice of *mantra-japa* - repetition of *mantra* - or meditation on an idol. It is to be taken to whenever there is *viparīta bhāvanā*, just as we take to eating food as and when we are hungry. There are many distractions during meditation, *japa* etc. because the mind is very fickle. But during *tattva bhāvanā*, it need not be so. Distractions do not arise in *nididhyāsana* by dwelling on past narratives, stories which are full of the ascertainment that "*cit* is *ātmā* and *jagat* is false"; on the contrary the mind gets entertained. But the mind is distracted from contemplation and gets agitated in pursuits of activities like agriculture, trade, service, poetry, reasoning. However, during eating, bathing etc. the continuation of contemplation is possible because the distractions are less at those periods. Even if the real nature of ours is forgotten then, soon it is remembered again. The problems called *samsāra* are caused by *viparīta bhāvanā* and not by just forgetting *tattva* - one's real nature. Even if forgotten, immediate remembrance of *tattva* does not allow the *viparīta bhāvanā* to crop up. Those who pursue actively the other branches of knowledge such as literature, poetry, logic etc. have no occasion to remember the *tattva*. These pursuits are deliberately avoided by wise people knowing fully well that they are more of obstruction to contemplation. The *Śruti* also tells, "Take to the appreciation of *ātmā* alone; discard all other preoccupations of speech, body and mind" (Mu.U. 2-2-5). The body will not survive if food and water are given up, but it will survive even if other preoccupations and studies are abandoned. No doubt the Kings like Janaka who were *jñānīs* were ruling the kingdoms, but their self-knowledge also was firm. Let the person having such firm knowledge study logic or take to agriculture!

JÑĀNĪ SHOULD KNOW THE JAGAT TO BE FALSE

The *jñānī* - knower of truth - after the firm understanding that the *jagat* is false conducts himself in accordance with *prārabdha karma* without being distressed that the same should be exhausted soon. The *prārabdha karma* enforces its results on both *jñānī* and *ajñānī* alike. But a *jñānī* is not afflicted by it because of his discovery of their false nature, whereas the ignorant person gets afflicted for want of discrimination. What will a wise person who has *aparokṣa jñāna* of *ātmā* desire, and for whose sake? He is not distressed by the identification with body and does not get affected on account of afflictions of the body. Because of the firm conviction that the *jagat* is false, such a person casts off both the sense objects and their desirer, the *bhoktā* as trivial. A discriminative person does not delight in the superficially pleasing material objects; on the contrary he abandons them on seeing their defective nature.

Scriptures educate the mind to discover the defective nature of sense objects. The love for sense objects diminishes by the realization that they are the source of sorrows and their nature itself is sorrow. Even when a powerful *prārabdha karma* arouses a desire, the *jñānī* undergoes the sense pleasure like an employee under duress. He carries out worldly activities, if the situation demands, but with great difficulty and sense of helplessness. Yet, this is not the affliction of *samsāra*, but only an expression borne out of dispassion based on discrimination. Therefore a *jñānī* is content with little sense pleasure, in contrast to the ignorant person who remains discontented even after having gone through endless sense enjoyments. The *jñānī* considers even the meagre sense objects to be abundant, in the same way as a king who was released after being captured, considers even a village to be sufficient to rule.

JÑĀNĪ UNDERGOES THE SENSE ENJOYMENT WITHOUT LOVE

The capacity of *prārabdha karma* to thrust a desire in the *jñānī* in the wake of discrimination can be questioned. This is not a defect. The *prārabdha karma* is of three types as follows:

i) *Icchā prārabdha* - the *prārabdha karma* that produces desires: People despite knowing fully well the dire consequences of various forbidden actions they undertake, indulge in them as seen in the case of a thief or a murderer. No one including *Īśvara* can stop those desires.

ii) *Anicchā prārabdha* - the *prārabdha karma* that produces desires against one's will: In this case the person gets compelled to do something even without the volition on one's own part.

iii) *Parecchā prārabdha* - the *prārabdha karma* that produces *bhoga* - experience - because of others' desires: Due to courtesy or kindness towards others one may engage oneself in some activities even without having personal desires.

The acceptance of above types of desire does not contradict the *Śruti* statement quoted in the beginning of this chapter, as the desires of a *jñānī* are like the roasted seeds. They are sublated by the self-knowledge. By virtue of the understanding that the *jagat* is false, the desires of a *jñānī* can give only a little *bhoga*, but cannot produce distress any further. Also there are no impressions left over because of the ascertainment that the *prārabdha* gets exhausted by experience and the

bhoga is false. The ignorant person has the delusion that "there should not be separation between this sense object and me, this should grow like this more and more; there should not be obstacles to my sense enjoyment; I am blessed on account of this." Such delusion can be warded off by knowing the fact, "that which is bound to happen can never be avoided and that which is not going to happen cannot be otherwise". Though *jñānī* and *ajñānī* have to face similar sense experiences, the latter gets caught up in further problems and sorrows, but not the former. The *jñānī* knowing well the false nature of sense enjoyments is disinterested in them and even while undergoing those experiences due to *prārabdha karma* has no volition to that effect. Then how can that *jñānī* get caught up in *samsāra*? How can the one who knows that this inconceivable *jagat* is momentary like a dream or magic, get attached to it! The discriminative person should discover by a careful investigation that the waking state is false like the dream. Having discovered the false nature of the waking state, no one takes it to be real or gets interested in it. What loss can the experiences cast by *prārabdha karma* bring to him who constantly remembers the false nature of the *jagat*? Self-knowledge is intent on exposing the false nature of the *jagat*, whereas *prārabdha* is by its nature bent upon giving the joyous and sorrowful experiences to *jīva* and not on depicting them as real. Therefore self-knowledge and *prārabdha karmas* are not opposed to each other because their fields of operation are different. People entertain themselves by magic even though they know it to be not true. *Prārabdha karma* can be considered as opposed to knowledge if it presents the *bhoga* only when the *jagat* is real, but this is not so. The reality of *jagat* cannot be proved only because sense experiences are available. All experiences in the dream of joys and sorrows are on account of false things. Similarly the things in the waking state, though false, can give those experiences. If self-knowledge were to totally take away the *jagat*, the *prārabdha karma* also will get destroyed; but the knowledge that *jagat* is false cannot take it away. Those who see the magic show do not deny the perception of various feats but take them to be only false and not real. Likewise without rejecting the transactional existence of the sense objects, the knowledge that they are false is obtained.

TRUE KNOWLEDGE IS NOT FORGETFULNESS OF DUALITY

The *Śruti* statement, "When in the state of self-knowledge, the *jagat* itself is one's own self, then who can perceive what object or do what by which means?" (*Bṛ. U.* 4-5-15), refers either to sleep or to the state of liberation as ascertained in the *Brahmasūtra* (4-4-16). Therefore it cannot

be said that the knowledge can take place only after the total destruction of all the duality. If it were so, how can sages like Yājñavalkya become the *ācāryas* - the teachers of Vedānta? In that case they will have no knowledge because they perceive duality and if they do not, then how can they teach? In *nirvikalpa samādhi* without knowledge also, there is no duality. And if elimination of duality alone is taken as self-knowledge, then deep sleep also will have to be equated with knowledge. Therefore forgetting the duality itself is not *jñāna*. The knowledge of *ātmā* alone is the actual self-knowledge. However, if it is said that the unruly mind has to be controlled, let it be done. It is acceptable to Vedānta because when the defects of the mind are destroyed, the false nature of the *jagat* becomes very clear.

In short even if the *jñānī* desires something due to the force of *prārabdha karma*, certainly it is not the same as the desires of the ignorant people. That is why the *Śruti* statement "desiring what" (*Bṛ.U.* 4-4-12) told in the beginning of this chapter holds good. A *jñānī* may have some interest in the sense objects as ordered by one's *prārabdha*, but it is not firm.

ĀTMĀ IS UNATTACHED

Jñānī also appreciates the *asaṅgatva* - the unattached nature - of *ātmā* like the *mithyātva* - the false nature - of *jagat*. In the absence of real *bhogyā* - objects fit to be experienced - there is also the absence of real *bhoktā* - the experienter. The said *Śruti* quotation shows this by the phrase *kasya kāmāya*. What can one desire for if there are no real sense objects? For whose sake can they be desired if there is no real *bhoktā*? This is the purport of the phrases *kim icchan* and *kasya kāmāya*. *Bṛhadāraṇyakopaniṣad* explains at length that husband, wife etc. are dear for the sake of oneself and not for the sake of the person loved. *Kūṭastha ātmā* being *asaṅga* - unattached - cannot be *bhoktā*. The modification of the kind that "I am happy, I am sorrowful" is itself the *bhoga*. But *kūṭastha* who is changeless cannot get modified. The *cidābhāsa* gets modified because it is under the sway of changing *buddhi*, the *antaḥkaraṇa*. But for committing an error also a basis is required. *Kūṭastha* is the basis for *cidābhāsa*. Therefore *cidābhāsa* with its basis, the *kūṭastha*, appears to be the *bhoktā*. The different *Śrutis* describe the *bhoktā* conditioned by *buddhi* etc. first and thereafter ascertain their common basis, the *ātmā*, by negating everything else that is *anātmā*. In *Bṛhadāraṇyakopaniṣad* King Janaka asks "who is the *ātmā*?" (*Bṛ.U.* 4-3-7). Sage Yājñavalkya begins the answer with the description of *ātmā* conditioned by intellectual sheath

and finally ascertains *ātmā* to be real (Br. U. 4-3-7 to 4-3-15). In *Aitareyopaniṣad* also we find a similar mode of unfolding of the nature of *ātmā* (Ai.U. 4-3-1). The *jīva*, due to lack of discrimination, superimposes the reality of *kūṭastha* on oneself. Thereby assuming the status of *bhoktā* to be real, he never intends to give up the sense enjoyments. The *Śruti* statement that "everything is dear for the sake of oneself" (Br.U. 2-4-5) is only a restatement of *bhoktā* desiring husband, wife etc. for one's own enjoyment. It does not say that *kūṭastha* desires those for itself. The intention of that *Śruti* statement is to tell us that "*bhogyā* - sense objects - are the means of enjoyment for the *bhoktā*; therefore the love should be centred on *bhoktā* and not on *bhogyā*." The *bhoktā* is predominant and not the *bhogyā*. Just as a lay person is intent on having sense objects, so should be a *mumukṣu* towards the real nature of *bhoktā* which is *kūṭastha ātmā*. As a scholar who wants to excel studies constantly poetry, dramas, logic etc., in the same way a *mumukṣu* should inquire assiduously into the real nature of *ātmā*. The *śraddhā* of the *mumukṣu* about *ātmā* and the means to gain its knowledge must be as staunch as that in the case of performance of *japa*, sacrifices and *upāsana*s by the person who is desirous of gaining the heavens. Like a *yogī* accomplishing with industrious efforts the singlepointedness of the mind to acquire occult powers, a *mumukṣu* should strive hard to discover *ātmā* to be distinct from *anātmā* - the embodiment. The skill in any activity gets developed by the repeated practice of its means; so is the clarity of distinction between *ātmā* and *anātmā*, accomplished by repeated inquiry. *Ātmā* is one and the same in all the three states of consciousness, whereas whatever that is experienced in a particular state exists only there and not in other two states. The one who knows *ātmā* as distinct from the three states of consciousness does not take rebirth after death.

Thus *ātmā* is *asaṅga* and so the status of *bhoktā* belongs to *cidābhāsa* called *vijñānamayaḥ*. *Cidābhāsa* is a product of *māyā* and so is false in nature. This fact is corroborated by both the *Śruti* (Nṛ.U.Tā. U. 9) and our experience. The *jagatī* is like a magic show and *cidābhāsa* is in its realm. The cessation of *cidābhāsa* is experienced by *sākṣī ātmā* in sleep or swoon. The *jīva* in the form of *cidābhāsa* knowing itself to be false, no longer desires for sense pleasure required by *cidābhāsa* as a *bhoktā*. He is shy of the earlier mistaken notion as *bhoktā*, and so the context of superimposing the status of *bhoktā* does not arise anymore. Keeping all these facts in view the *Śruti* denies it in the phrase *kasya kāmāya* - for whose sake. Therefore the question of afflictions due to body does not

arise at all.

BODILY AFFLICTIONS ARE ABSENT IN *ĀTMĀ*

Gross, subtle and causal are the three types of bodies. Each of them has its own unique afflictions. The gross body is subjected to innumerable diseases and physical pain and discomfort. In the subtle body due to the presence of desires, anger, greed etc. and absence of mastery over the mind and the senses, there is distress. *Ātmā* is not available as I nor as any other perception at the causal body level and it appears as though it has ceased to exist. The causal body is also the seed of future sorrows. Those three types of afflictions naturally inherit the three bodies and when separated from those afflictions the bodies are not worth their name *śarīram* - that which withers away.

Cidābhāsa has no sorrows of its own, because the reflection of *cit* alone is its nature. When there is no possibility of the presence of afflictions in *cidābhāsa*, how can they be in *sākṣī*, the *cit*? In spite of this, *cidābhāsa* considers itself to be endowed with the three bodies. Superimposing the reality of *sākṣī* on itself along with the three bodies, the *cidābhāsa* takes them all to be its real nature. Like a householder who grieves seeing the sorrowful family members, the *cidābhāsa* mistakes itself to be distressed when any one or all the three bodies suffer. In contrast to this, why should the *cidābhāsa*, when it discards the error about itself and constantly thinks of the real nature, the *sākṣī ātmā*, who is ever free from all the sorrows, suffer at all because of the afflictions at the level of the three bodies? Mistaking a rope for a snake causes a person to run, but when the rope is discovered and the delusion is gone, the person will regret his previous act of running. On gaining the self-knowledge, the *cidābhāsa* surrenders to *sākṣī ātmā*, as if to atone its misdeeds of superimposing the status of *bhoktā* on *ātmā*. Like people repeatedly taking to holy bath etc. to ward off the recurring sins, the *cidābhāsa* engages in repeated contemplation and becomes one with *sākṣī ātmā* without identifying any longer with body etc. Just as a crown prince conforms himself to the status of a king to gain the kingdom, the *cidābhāsa* identifies itself with *sākṣī*, the Brahman. Like a person who immolates himself with certain rituals in a fire or a river to become a deity, the *cidābhāsa* desires its own destruction to abide in its real nature, the *sākṣī ātmā*.

Yet, the *cidābhāsa* does not give up its *ābhāsa* - appearance - until the *prārabdha* is exhausted culminating in the death of the body like the person who has entered the fire retains the human form until the body

is totally burnt. Even after the discovery of the rope the trembling of the body etc., caused earlier by the erroneous notion of the snake, subsides slowly and the rope lying in the darkness can again be the cause of erroneous snake. Similarly the momentum of *prārabdha bhoga* also exhausts itself gradually and not suddenly; besides at times the notion that "I am a human being" can crop up again. But only by that the self-knowledge cannot get destroyed. *Jīvanmukti* is not a vow, but only the reality. As and when the erroneous notion about oneself surfaces, the same should be eliminated by asserting the self-knowledge. In the illustration of the "lost tenth man", on knowing "I am the tenth man", he becomes peaceful and free from grief. Yet the wound incurred by him when he had hit his head in the agonising state of loss, can get cured only in course of time. Likewise though *aparokṣa jñāna* destroys the sorrows of *saṃsāra*, the liberation from even the present embodiment is possible only after the *prārabdha bhoga* is exhausted.

THE ABSOLUTE CONTENTMENT OF A *BRAHMAJÑĀNĪ*

The "cessation of sorrows", the sixth stage of *cidābhāsa* was thus described. Now begins the description of seventh stage, "*tr̥pti*" - contentment. The contentment gained through the sense objects is *sāṅkuṣā* - restrained or limited; whereas this *tr̥pti* is *niraṅkuṣā* - unrestrained i.e. limitless or absolute. *Jñānī* is content because of the discovery, "I have discharged my duty and accomplished that which is worthy of achievement". In the state of ignorance there are many things to be done for some gains here and hereafter and also for the sake of *mokṣa* - liberation. In the wake of knowledge because there is no hankering for any gains in the *saṃsāra* and also because Brahman, the absolute *ānanda*, is discovered, nothing remains to be done or to be accomplished. Such absolute contentment, in contrast to the limited ones, is further demonstrated hereafter. It should be kept in the mind that "I" in the case of *jñānī* is identical with *ātmanā* alone. The following proclamations are made by *jñānī* enjoying the state of *jīvanmukti*, whose mind is thoroughly absorbed in the self-knowledge after taking to *nididhyāsana* to the extent that is required and thus does not need it any more.

"Let ignorant people who are sorrowful on account of their expectations of progeny etc. totally transmigrate. I am absolute happiness. Then why should I transmigrate? Let those interested in securing different heavens take to the performance of different *karmas*. I am the very basis of all the heavens and so why should I perform those *karmas*? Let those who are eligible to teach and study the Vedas, do so. I am not eligible to do so because I am

actionless *ātmā*. Neither do I desire any of the sleep, food, bath or cleanliness nor do I indulge in them. If others superimpose those things on me, let them do it; what do I lose on that score? Let those who are ignorant conduct *śravaṇa* - self-inquiry; why should I inquire knowing well the real nature of *ātmā*? Let those who are riddled with doubts do *manana* - reflection; I do not reflect because I am free from all doubts. Let those who habitually identify with the body practise *nididhyāsana* - contemplation; I never identify myself with the body. Caused by the past long-standing impressions, the *vyavahāra* - dealings - like 'I am a human being', do occur. They stop only after the exhaustion of *prārabdha karma*. Till then even after practising contemplation thousands of times, such dealings do not cease totally. Let those who feel the necessity of contemplation to minimise the *vyavahāra*, take to it. Seeing the *vyavahāra* to be unopposed to me - the *ātmā* - why should I contemplate? I don't need *samādhi* because I have no agitations. Agitations and *samādhi* are the characteristics of the changing mind. My discovery is, 'I have done what needs to be done and accomplished what ought to be accomplished'. Let any *vyavahāra*, the worldly, the scriptural or otherwise, of me who is the non-doer and unattached, proceed in accordance with my *prārabdha karma*; or, even if I am a fulfilled person, let me conduct myself in accordance with scriptures for the sake of good of humanity. I do not lose anything thereby. Let the body be engaged in worship of the Lord, bathing etc. Let the speech repeat the *mantras* or take to the chanting of Vedas. Let my intellect meditate on *Īśvara* with form or be absorbed in *Brahmānanda*. I am *sākṣī* - the self-luminous principle - who neither does any of those, nor makes others do them.

"I have no dispute with those who follow *karma kāṇḍa* portion of Vedas because both of us are in altogether different realms. The focussed attention of those who are committed to actions is about the body, speech and intellect, but not on *sākṣī*, whereas that of the *jñānī* is on unattached *sākṣī ātmā* and not on body etc. Therefore let those who know not the view of each other, quarrel like two deaf persons ignorant of other's standpoint. Wise people laugh at them. What does a *karmī* - a person committed to actions - lose if the *sākṣī* unknown to him is discovered to be Brahman by a *jñānī*? And similarly, what does a *jñānī* lose if *karmī* pursues the body, speech and the mind which are discarded by him as false? *Pravṛtti* - the path of action - as *karma yoga* produces *jijñāsā* - the desire to gain

self-knowledge - and *nivṛtti* - the path of renunciation - serves as the means to gain the knowledge. A *jñānī* does not need either of them. Self-knowledge once gained does not get negated and so has its continuance. It does not need further pursuits of any type. Ignorance and its effect, the *jagat*, cannot negate the self-knowledge because they themselves are already sublated by the knowledge. Thereafter even though *jagat* is cognised, it cannot harm. The self-knowledge has already eliminated the ignorance effectively and hence the latter cannot ramify in terms of its effect. Therefore, the knowledge having become very firm now, cannot be destroyed. Let the corpses of ignorance and its effect, the *jagat*, killed by self-knowledge, lie there; the knowledge who is like an emperor is not affected by them. On the contrary they demonstrate *jñānī*'s glory. The *jñānī*, who is never away from this knowledge has nothing to gain or lose by either taking to actions or their renunciation. The intentness of the ignorant persons in the pursuit of actions is justified because they have to strive for heavens or liberation. The *jñānī* living amidst the ignorant people, acts to educate them; but among the *mumukṣus*, let the very same *jñānī* abandon the actions which are binding in nature, for the sake of other's self-knowledge. Let a *jñānī* conform to the necessities of the ignorant people, like a father behaving according to the infant's wishes. The father is not distressed or angry even if the child offends him; on the contrary he fondles the child. Similarly *jñānī* does not retaliate even if censured or praised by the others; but conducts oneself in such a way that they gain the self-knowledge in due course. In fact he has no occupation other than to make *ajñānīs* - ignorant people - gain the self-knowledge."

Thus the *jñānī* who is contented because of *kṛtakṛtyatā* - doing what is to be done - and *prāptaprāpyatā* - gaining what needs to be gained - constantly considers oneself to be highly blessed. Such blessedness is with respect to the self-knowledge that is gained, the discovery of *Brahmānanda*, the absence of sorrow, the destruction of self-ignorance, *kṛtakṛtyatā*, *prāptaprāpyatā*, absolute contentment, *punya*, scriptures, *guru*, and the very nature of self-knowledge.

CHAPTER 8. KŪṬASTHADĪPA - THE LAMP OF KŪṬASTHA

The means of liberation is the knowledge of identity between *jīva* - the individual - and Brahman. This knowledge presupposes the

ascertainment of real nature of *jīva* referred to as "*tvam*" in the *mahāvākya*. This chapter is dedicated to reveal the *kūṭastha ātmā*, the real *tvam*.

DISTINCTION BETWEEN BRAHMAN AND *CIDĀBHĀSA* OUTSIDE THE BODY

The wall lit by the sun in the sky is specifically illumined by the reflection of the sun from a mirror. Similarly the body which is generally illumined by *kūṭastha caitanya* is further illumined by *cidābhāsa* abiding in the *buddhi*. The general light of the sun is seen on the wall in the gaps between different reflected discs cast through many mirrors and the same continues to be there even in their absence when the mirrors are taken away. The specific knowledge of different things like pot etc., characterised by *cidābhāsa* are like the different reflected discs of the sun. The *kūṭastha ātmā*, who illumines the interval between the different types of knowledge of objects and their total absence in sleep, *samādhi* and swoon, should be discerned to be distinct from the specific knowledge of objects and that of their absence.

The *cidābhāsa* in the *ghaṭākāra vṛtti* - the thought, of the form of pot - merely illumines the pot as "this is a pot" and it is *Brahma-caitanya* which illumines the *jñātātā* - the "known-ness" - of the pot as "I know the pot". The pot which is illumined by Brahman as *ajñāta* - unknown - prior to the birth of the *vṛtti* of the form of the pot, is further illumined by the same Brahman as *jñāta* - known. The corresponding *vṛtti* which is coupled with *cidābhāsa* like the sharp metallic piece at the tip of the spear, is itself the knowledge and *jādyā* - inertness or absence of knowledge aspect - is *ajñāna*. The pot pervaded or conditioned by the knowledge or the absence of knowledge is called "the known" and "the unknown", respectively. The known pot is also illumined by the same Brahman like the one which is unknown. The *cidābhāsa* in the *ghaṭākāra vṛtti* exhausts itself the moment it produces the knowledge of the pot. Therefore it can no longer illumine its known-ness. The *buddhi* - the intellect - without *cidābhāsa* cannot produce knowledge because there is no difference between the inert *buddhi* as it obtains and the mud or stone, in their inertness. Just as a pot smeared by the mud cannot be said to be "known", the pot conditioned by the *buddhi* without *cidābhāsa* is not known. Similarly the birth of *cidābhāsa* in the *vṛtti* of the form of pot is called its knowledge. *Brahma-caitanya* by itself cannot be the knowledge of the pot, because it exists even before the operation of the appropriate *pramāṇa* - the means of knowledge - to know the pot.

Because of this distinction between *Brahma-caitanya* and

cidābhāsa, the *cidābhāsa* born with respect to the pot produces its knowledge and its "known-ness" is also illumined by Brahman like its prior "unknown-ness". Brahman illumines the group of the *buddhi vṛtti*, the *cidābhāsa* and the pot, whereas the relevant *cidābhāsa* illumines only the pot. Thus the pot is illumined in twofold ways. This can be verified from our two types of experiences also. The statement "this is a pot", is due to *cidābhāsa* and "the pot is known" is by *Brahma-caitanya*.

DISTINCTION BETWEEN KŪṬASTHA AND CIDĀBHĀSA WITHIN THE BODY

As in the case of Brahman and *cidābhāsa* outside the body, the *kūṭastha* and *cidābhāsa* have to be discriminated within the body also. *Cidābhāsa* permeates all the *vṛttis* like *aṅkāra*, desire, anger etc. as the fire abiding in a red hot piece of iron. The red hot iron illumines only itself, so does the *vṛtti* endowed with *cidābhāsa*.

Having described the nature of *cidābhāsa*, that of *kūṭastha* is now being told. It is well known that all the *vṛttis* are born repeatedly and they end repeatedly during the waking and the dream states, whereas all of them are absent in sleep, swoon and *samādhi*. The changeless *caitanya* which illumines the interval between the *vṛttis* and their absence is the *kūṭastha*. In the case of an external pot there is twofold *caitanya*, viz. the *cidābhāsa* which illumines only the pot and the *Brahma-caitanya* which illumines the "known-ness" of the pot. Similarly within the body, in the *vṛttis* like *aṅkāra* etc. also, there is twofold *caitanya* i.e. *kūṭastha-caitanya* and *cidābhāsa* which illumines the *vṛttis*. That is the reason why a given *vṛtti* has more clarity than the interval between them. All *vṛttis* are self-luminous because they are always endowed with *cidābhāsa* and there is no occasion for them to be known by some other *vṛttis*. The state wherein *vṛttis* are born and are not known, is also not possible because the moment they are born, the ignorance about them is destroyed. In view of this, *kūṭastha* is not the illuminator of the "known-ness" and "unknown-ness" of *vṛttis*. Birth and destruction of *cidābhāsa* are experienced, whereas *kūṭastha* is free from them. The existence of *cidābhāsa* is proved based on the *Śruti* and reasoning. *Kūṭastha* cannot become *jīva* only by conditioning of *buddhi*, but in the *buddhi* the *cidābhāsa* gets surfaced, and the latter alone gets the status of *jīva*. *Cidābhāsa* is different from *buddhi*. The *Śruti* passages which declare and describe the entry of *ātmā* or Brahman in the Creation also prove that the *cidābhāsa* is different from *kūṭastha*.

The Śruti statement, "The body cast off by *jīva* dies and not the *jīva*" (Ch.U. 6-11-3), means that the *jīva* in the form of *cidābhāsa* does not die along with the body, but continues to take rebirth. It also does not speak of *mokṣa*, even though in *mokṣa*, the *jīva* certainly gets destroyed. It is possible for the destructible *jīva* or *cidābhāsa* to get the knowledge "*ahaṃ Brahma*". In the sentence "*ahaṃ Brahma*", both words are placed in the same locus, by negating the superimposed aspect of "*ahaṃ*", the *jīva*. This fact is accepted by all the great masters in Vedānta. The real nature of *tvam - jīva* - in "*tattvamasi*" *mahāvākya* is *kūṭastha* which is verily the Brahman. The *caitanya* which is the basis of a false complex of *cidābhāsa*, the gross body and the subtle body, is itself the *kūṭastha* and that very same *caitanya* is the basis of the false *jagat* and is called Brahman. Though the very same *caitanya* is the basis of both the *jagat* and one of its facets is called *cidābhāsa*, that *caitanya* gets two names "*ta*" and "*tvam*" due to the differences in what is superimposed. The attributes of *buddhi* like doership etc. and the knowledge aspect of *ātmā* are both seen in the *cidābhāsa* and so it is falsely projected.

The delusion caused by the ignorance of the nature of *buddhi*, *cidābhāsa*, *ātmā* and *jagat* is called *saṃsāra*. Vedānta declares that the person who knows the exact nature of these, viz. *buddhi* etc. is the one who has the knowledge of reality and is a liberated person. *Purāṇas* also describe in detail the nature of *sākṣī*, *kūṭastha*. The Śruti points out that *māyā* creates *jīva* and *Īśvara* with the help of *cidābhāsa*. Both are false because they are the products of false *māyā* and yet both do have *caitanya* in them. Considering the fact that our sleep projects the sentient *jīva* and *Īśvara* in the dream, there should not be any wonder that the great *māyā* can produce these *jīva* and *Īśvara*. The same *māyā* attributes to *Īśvara* the status of omniscience and omnipotence.

The *kūṭastha* is not a product of *māyā*. There is no valid means of knowledge to prove that it is caused by *māyā*. All the *Upaniṣads* declare that the *kūṭastha* is absolute reality. The author assures that all that is revealed so far is only an elaboration of what the Śruti has to say and it is not speculation based on reasoning. Therefore a *mumukṣu* must abandon fallacious reasoning and resort to the Śruti. The Śruti tells us that *māyā* produces *jīva* and *Īśvara*. The Creation ranging from *ikṣana* - the volition to create - to *praveśa* - entry in the world - is projected by *Īśvara*, and the creation beginning from waking and ending with

liberation is authored by *jīva*. *Kūṭastha* is unattached and is never subject to any change. The *mumukṣu* should inquire and ascertain this truth. The highest truth is that, in reality, there is no creation, no destruction, no bound person, no aspirant, no *mumukṣu*, no liberated person (*Ā.U.* 31; *Av.U.* 11, *Ab.U.* 10, *T.T.U.* 5-10). The *Śruti* takes recourse to *jīva*, *Īśvara* and *jagat*, to reveal the highest Truth which is not a direct object of words and mind. Sureśvarācārya has stated that "whichever method that imparts the self-knowledge is the best one". (*Bṛ.U.Vā.* 1-4-402). In other words, even if the means of gaining the knowledge differ, the ultimate reality does not differ. An indiscriminate person gets confused because of not clearly grasping the purport of the *Śruti*, whereas a discriminative one knowing the truth gets immersed in the ocean of *ānanda*. However much the clouds of *māyā* rain the water of *jagat*, the *caitanya* which itself is Brahman has nothing to lose or gain. Those who constantly ponder over this chapter, themselves abide in their real nature, the *kūṭastha ātmā*.

CHAPTER 9 - DHYĀNADĪPA - THE LAMP OF MEDITATION

Upāsanās - meditation - of Brahman which can lead to liberation are now recommended to the *mumukṣu* who is unable to gain *aparokṣa jñāna* due to dullness of intellect or some obstructions, in spite of inquiry into the *mahāvākyas*.

The *Uttara Tāpanīya Upaniṣad* describes different types of *upāsanās* of Brahman. By such *upāsanās*, liberation can be gained.

TWO TYPES OF ERRORS

Two types of errors are possible to be committed with respect to various outside objects. For example, *saṃvādi bhrama* is an error of similarity wherein a person who is erroneously prompted takes to an action but gains the desired object, whereas in the case of *viśaṃvādi bhrama* in spite of action being similar the desired object is not found. To clarify, take an example of a man who mistakes the lustre of a gem for the gem itself and proceeds towards it to pick it up; on reaching there he realises it to be lustre and not a gem. Yet he gets the gem which is the basis of that lustre. This is *saṃvādi bhrama*. On the contrary if a person mistakes the shining of a distant lamp for a gem and proceeds to get it, he cannot find any gem there. This is the *viśaṃvādi bhrama*. In the same way these two types of errors are possible to be committed in the case of inference and *āgama* - the scripture.

UPĀSANĀ OF BRAHMAN

In general an erroneous notion yielding the desired result is called *saṃvādi bhrama*. Though it is an error in itself, yet it gives the real result. *Upāsana* of Brahman also gives liberation in a similar way. A *mumukṣu*, having got the *parokṣa jñāna* - the indirect knowledge - through Vedānta that Brahman is non-dual absolute *ānanda*, meditates as "I am that Brahman". *Parokṣa jñāna* in this instance is a general concept "Brahman is", which is acquired through the *Śruti* statements like "*Satyam jñānam anantam Brahma*" without appreciating *ātmā* as the *sākṣī caitanya*. The knowledge gained through scriptures about the form of Lord Viṣṇu, Lord Śiva etc. is actually *parokṣa* only, because it is not directly seen, though some idea of their form can be had thereby. But such *parokṣa jñāna* is not erroneous. Only the knowledge whose object is false is the erroneous one. Therefore the form of Lord Viṣṇu etc. known through the *pramāṇa* - the valid means of knowledge - is not a delusion, though not perceived directly. In the same way the knowledge that Brahman is *sat, cit, ānanda*, even though gained through scriptures, cannot be directly appreciated by the one who knows it not as verily *sākṣī ātmā*. Yet it is not erroneous because Brahman is ascertained to be *sat, cit, ānanda* on the basis of scriptures. Thus *parokṣa jñāna* is also the correct one.

PAROKṢA JÑĀNA IS GAINED THROUGH MAHĀVĀKYAS

Though the *mahāvākyas* reveal the identity of individual self and Brahman, the *aparokṣa jñāna* - the direct knowledge - cannot be gained by those dull seekers who have not thoroughly inquired into and ascertained the meaning of the words *tat* and *tvam*. The knowledge of identity between Brahman and *ātmā* is not possible so long as the identification with the embodiment continues. Inquiry alone can remove the erroneous identification, for which the analysis of *mahāvākyas* is necessary. A person having *śraddhā* in the scriptures can gain through the *mahāvākyas* the *parokṣa jñāna* of Brahman, because the *aparokṣa dvaita jñāna* - direct knowledge of duality - is not opposed to the *parokṣa advaita jñāna* - indirect knowledge of non-duality. The direct knowledge that "*śālagrāma* is a stone" does not deny the indirect knowledge of Lord Viṣṇu in it. Even if once advised, the *parokṣa jñāna* is possible. It does not need any *mīmāṃsa* - inquiry or analysis. On the contrary *karma* - action - and *upāsana* do need *mīmāṃsa*, because a common person is unable to decide the exact mode of their performance as they are scattered in different portions of Vedas. Earlier masters like Jaimini have ascertained and described their precise nature. *Kalpasūtra* have

further culled the mode of performance of *karmas* and the *mantrakalpas* like Brahma and Vasiṣṭha have described the way of *upāsanās*. The performance of *karmas* and *upāsanās* is possible only on the basis of the advice of a competent teacher and there is no need to conduct any *mīmāṃsa* about them. Of course if any person wants to take to *mīmāṃsa* of statements of Vedas for one's own delight, one can certainly do so.

APAROKṢA JÑĀNA IS GAINED THROUGH INQUIRY

Unlike *upāsanās*, *aparokṣa jñāna* of Brahman cannot be gained by mere advice (of a teacher) without conducting an inquiry. Lack of *śraddhā* is the only obstacle for the *parokṣa jñāna*, and the absence of inquiry for the *aparokṣa jñāna*. Therefore if even a thorough inquiry of the words *tat* and *tvam* has not resulted in *aparokṣa jñāna*, repeated inquiry has to be taken to. Such an inquiry should necessarily culminate in *aparokṣa jñāna* only. If it is not gained until the death even after taking to inquiry, the knowledge will certainly be gained in the future birth after the elimination of the obstacle. Self-inquiry can never go waste. The *Śruti* and *Brahmasūtra* support this statement. Sage Vāmadeva got self-knowledge while in the womb itself. That information which one cannot cram in spite of repeated reading suddenly dawns on that person some day. Farming and foetus etc. mature in course of time. Similarly self-inquiry also yields the result in due course of time.

THREE OBSTACLES TO SELF-KNOWLEDGE

In spite of repeated self-inquiry, the knowledge is not gained due to obstacles of the past, present and future. It is gained only after overcoming those hindrances. That is why, however much Vedas a person may study with their meanings, one cannot get liberation by such learning alone. A *sannyāsī* could not gain knowledge because of his prior attachment to his consort. Knowing this reason, the *guru* elaborated the nature of Brahman with respect to the embodiment of his wife whereby he could gain the knowledge, having overcome the attachment. This illustrates the past obstacle. The attachment to the sense objects; intellectual dullness; fallacious reasoning; and foolish obstinacy that erroneous notions like *kartṛtva*, *bhokṛtva* are real, - constitute even singly the present obstacles. They can be overcome by acquiring the mastery over the mind, senses etc. and taking to self-inquiry, reflection and contemplation. The examples of Vāmadeva and Jaḍa Bharata speak of future obstacles. Vāmadeva's obstacle got exhausted in one birth and that of Jaḍa Bharata in three births. The sixth chapter of *Bhagavadgītā* also shows that the obstacles of a *yogabhraṣṭa* get eliminated in many births.

Even the person who conducts self-inquiry suppressing the strong desire to attain *Brahmaloka*, goes to that *loka* and after gaining the self-knowledge in that *loka*, is liberated at the end of the Creation along with *Hiraṇyagarbha*. Highly sinful people have of course no urge for self-inquiry. Therefore those who cannot take to self-inquiry either because of their dull intellect or non-availability of *guru*, or proper teaching and other essential auxiliaries, should take to *upāsana* of Brahman consistently.

UPĀSANĀ OF NIRGUṆA BRAHMAN IS POSSIBLE

The possibility of *upāsana* of *nirguṇa* - attributeless - Brahman, as in the case of *saguṇa* Brahman, cannot be denied. *Upāsana* is the recurrence of certain mental preoccupation as told by Vedas. If the tenability of *upāsana* of Brahman which is not an object of speech or mind is questioned, then the possibility of knowing such Brahman also should be questioned on the very same grounds. If the reply to it is, "Brahman can be known to be not an object of speech and mind", then in the same fashion its *upāsana* also is possible. If it is argued that Brahman will become *saguṇa* - with attribute - if it is *upāsya* - object of *upāsana* - the same problem will crop up if it is *vedya* - a thing to be known. If Brahman is known through implied sense, then its *upāsana* can be taken to by knowing that the Brahman which is the subject of implied sense, is to be meditated upon. If one doubts that *Kenopaniṣad* discards "whatever that is meditated upon" as not Brahman, it should be pointed out that the same *Upaniṣad* also reveals Brahman as distinct from both "known" and "unknown". Just as the status of Brahman as "a thing to be known" is false, so is its status as "an object of *upāsana*". In many *Upaniṣads* like *Tāpanīya* and *Praśna*, the *upāsana* of *nirguṇa* Brahman is described. Thus it is based on valid means of knowledge, which is the *Śruti*. The mode of its performance is described in the text *Pañcīkaraṇam* by Ādi Śaṅkarācārya. If it is said that *nirguṇa Brahma upāsana* is a means of knowledge and not a means of liberation, it is certainly so. Only because many people practise *saguṇa upāsana* and not this, it does not mean that it could be discarded. There are many people who prefer some ordinary *mantras* which give quick results here and now and so they do not practise even *saguṇa upāsana*s. Still further majority of people who lack discrimination, never bother for any form of *upāsana*s and remain always preoccupied in mundane activities only. Let each one have one's own way.

The *nirguṇa upāsana* is presently described for those who would find it suitable for their mental makeup.

Nirguṇa upāsanā being an *upāsanā* like any other *upāsanā*, the positive attributes of Brahman like "*ānanda*" - happiness - along with the negative ones like "*āsthūla*" - not gross - have to be culled together from different *Upaniṣads* and Brahman endowed with these should be meditated upon. "I am that Brahman" should be the continuous mental preoccupation of such *upāsaka* - one who practises the *upāsanā*.

KNOWLEDGE DEPENDS ON THE THING, *UPĀSANĀ* DEPENDS ON THE INDIVIDUAL

There is a distinction between knowledge and *upāsanā*. Knowledge is *vastutantra* - dependent on the thing - whereas *upāsanā* is *kartṛtantra* - dependent on the individual's will. Proper self-inquiry produces self-knowledge even against the will of the individual. Thereby the notion of reality ascribed to *samsāra* is destroyed and such person becomes ever contented and accomplished one. Becoming a *jīvanmukta*, he waits for the exhaustion of *prārabdha karmas*.

Upāsanā is quite contrary to knowledge. An *upāsaka* incessantly meditates on *upāśya* - the object of meditation - with a firm belief in the advice of the *guru* about it. Having practised the *upāsanā* until the firm identification that "I am the *upāśya*" is born, the *upāsaka* entertains the same conviction all along up to death. *Chāndogyopaniṣad* narrates an interesting incident to this effect (Ch.U. 4-3-5 to 7). To practise *upāsanā*, not to do so, or do it differently depends on the will of the individual. Therefore, *upāsanā* should be taken to incessantly.

DISTINCTION BETWEEN *UPĀSAKA* AND *JÑĀNĪ*

The man who is always engrossed in the recitation of Vedas, does so even in the dream by its deep-rooted impressions in his mind. So is the case with those who constantly do *japa* or *upāsanā*. The meditation on *upāśya* is possible even while undergoing the varied experiences in accordance with one's *prārabdha karma*. Just as a person intently attached to a sense indulgence, somehow does other unavoidable work with a mind preoccupied only in that sense object, so is the performance of *laukika* - worldly - activities by a well rooted *upāsaka*, in as less time as possible. In contrast, a *jñānī* can perform worldly activities quite well, because the knowledge of Brahman is not opposed to worldly dealings. The worldly activities demand neither the reality of *jagat* nor the inertness of *ātmā* but only the appropriate means. The mind, speech, body and external sense objects are the means of activities. In a *jñānī* they are not destroyed and hence there is no reason why such dealings are not

possible. The *jñānī* does not require to totally withdraw the mind from all its mentations, which is indispensable for an *upāsaka*. Having got the firm knowledge of real nature of *ātmā* and the false nature of *jagat*, the *jñānī* can transact with the world whenever required.

DO'S AND DON'TS ARE FOR *ajñānī*

A *jñānī*, who constantly contemplates like an *upāsaka* may forget the world, but that forgetting is not due to self-knowledge. If so desired, such a person may continue to contemplate, but the liberation is achieved by knowledge alone and that is the doctrine of Vedānta. The knower of truth may engage in the external activities if not preoccupied in contemplation. That by itself is not a matter of concern. All scriptural *vidhis* - do's - and *niṣedhas* - don'ts - are given only for *ajñānīs* who identify themselves with the bodies. *Jñānī's* firm ascertainment is that *ātmā* is totally distinct from the body with all its accompaniments. Whether in *samādhi* or engaged in actions, the one who is free from all desires and whose self-knowledge is very firm, is verily liberated. *Sannyāsa*, actions, *samādhi* and *japa* are of no use to them who have the clarity of self-knowledge and appreciation of false nature of *jagat*. In view of the absence of any gain from the world, there is also no fear that a *jñānī* would cross the bounds of decency. On one side an innocent child too has no *vidhi* and *niṣedha* because it is totally ignorant, whereas on the other side a *jñānī* is also free from them because he knows the truth of everything. In short all the scriptural do's and don'ts are for the ignorant people who have many worldly things to accomplish.

CAPACITY TO BLESS OR CURSE IS NOT THE RESULT OF SELF-KNOWLEDGE

The capacity to bless or curse is on account of altogether different types of *tapas* - ascetic practices - and not the characteristics of a *jñānī*. The knowledge is gained through proper inquiry. The great sages like Vyāsa could bless or curse because, besides self-knowledge they also had undertaken the required *tapas*. If one argues that "the *jñānī* devoid of these powers will be censured by ritualists", the ritualists themselves are vulnerable for criticism by sensual persons. No one can be judged wrong only because of other's censure. The ritualists criticised by the lay persons are at no loss, nor are the *jñānīs* when censured by the ritualists.

The knowledge of ultimate truth does not destroy the means of actions. It is therefore possible for a *jñānī* well rooted in the knowledge, to engage in worldly activities like ruling the kingdom in an able manner.

If it is said "a *jñānī* cannot have desires for activities like ruling a kingdom, because of firm conviction that the world is false", let him not have it. And, of course, the dispassion of *jñānīs* is questionable if they hoard the sense objects for their sense pleasure. According to the *prārabdha karmas*, let the *jñānī* be lost in contemplation or busy in activities. But an *upāsaka*'s state is entirely different from this.

THE NATURE OF IDENTIFICATION WITH BRAHMAN DIFFERS IN KNOWLEDGE AND *UPĀSANĀ*

The *nirguṇa Brahma upāsaka* should meditate continuously because his identification with Brahman is to be accomplished only by meditation as that with Lord Viṣṇu etc., and not by *pramāṇa* - the valid means of knowledge. The identification with Brahman gained through *upāsana* is not the true one. It disappears in the absence of meditation. In contrast to this, the discovery that "I am Brahman" as revealed by knowledge by destroying the ignorance, does not disappear in the absence of that knowledge - the *antaḥkaraṇa vṛtti* which reveals it. The knowledge is only the revealer and it does not produce Brahman. Any truly existent thing does not become non-existent only because of the absence of the revealer, the knowledge. If it is contended that *upāsakas* too are Brahman only, then the fact remains that so are the lay persons, birds and animals. It is only the ignorance which denies them the highest accomplishment in life, the liberation, in spite of their being Brahman in reality.

Just as taking alms is better than starving, meditation is better than *karma* - action. The performance of rituals is better than the worldly activities of the common folks; *saguṇa upāsana* is better than rituals and further, the *nirguṇa upāsana* is superior to *saguṇa upāsana*. The closer the pursuit is to the knowledge of Brahman, the better is the means. *Nirguṇa upāsana* gradually prepares the *upāsaka* and thus leads to *Brahmajñāna*. Just as *saṃvādi bhrama* - the error of similarity - turns out to be true to the knowledge of a given thing, very mature *nirguṇa upāsana* also culminates into *Brahmajñāna* at the time of liberation. No doubt, in a case of *saṃvādi bhrama*, the person prompted to the pursuit by an error gains the actual knowledge of the wrongly assumed thing by another *pramāṇa*. *Nirguṇa upāsana* also, having got transformed into *nididhyāsana*, becomes the means of gaining the *aparokṣa jñāna* born of *mahāvākyas*. It is true that meditation on the form of the Lord, *mantra*, *japa* etc. also serve as the means of gaining knowledge by accomplishing the steadiness of the mind; still *nirguṇa upāsana* is very proximate to the knowledge. This

upāsana by intense practice gradually leads to *savikalpa samādhi* and further culminates into *nirvikalpa samādhi*. In that *samādhi* unattached *kūṭastha caitanya* alone remains. When it is repeatedly appreciated, the *Brahmajñāna* is produced through *mahāvākyas*. Therein the *Upaniṣadic* words like *nirvikāra* (changeless), *asaṅga* (unattached), *nitya* (timeless), *svaprakāśa* (self-luminous), *eka* (non-dual), and *pūrṇa* (the full), clearly reveal in the intellect the Brahman which they indicate. It is only for this purpose *Amṛtabindūpaniṣad* etc. recommend the practice of *aṣṭāṅga yoga*.

Thus *nirguṇa upāsana* is superior to all other means. Those who disregard it and take to only pilgrimage, *japa* etc. are no better off than the persons who lick the palm throwing the ball of butter in the hand. Even these *upāsakas* like others are at similar fault if they practise *nirguṇa upāsana* discarding the inquiry. The *nirguṇa Brahma upāsana* is therefore recommended only if the inquiry is not at all possible because of having a highly agitated mind. *Aṣṭāṅga yoga* also is relevant for such seekers, as it subdues the distractions of the mind. For those whose mind is composed, the self-inquiry called *sāṅkhya* gives quick results and so is the main means.

UPĀSANĀ LEADS TO KNOWLEDGE WHICH CONFERS LIBERATION

The *upāsaka* whose *upāsana* is not fructified, gets liberated by gaining the knowledge at the time of death or in *Brahmaloka*. *Bhagavadgītā* (8-6) and *Praśnopaniṣad* (3-10) do support this statement. The last thought at that time determines the future birth. *Saguṇa upāsaka* has the thought of *saguṇa* Brahman and the *nirguṇa upāsaka* has the thought of *nirguṇa* Brahman. *Samvādi bhrama* is an error only for the sake of name. Actually it is the knowledge of a given thing only. Similarly to say Brahman of the nature of *nitya*, *nirguṇa* is only to refer to its name, but actually Brahman itself is liberation. For abidance in one's own real nature is liberation. As the *saguṇa Brahmopāsana* produces the knowledge of *saguṇa* Brahman, *nirguṇa Brahmajñāna* also is gained through *nirguṇa upāsana*. *Tāpanīyopaniṣad* declares that *nirguṇa upāsaka* gains liberation (*Nṛ. U. Tā. U. 5*). The *Brahmajñāna* is produced by the power of *upāsana*. The *Śruti* statement that "knowledge alone is the means of liberation" is therefore not contradicted. "Liberation is gained by *niṣkāma* - desireless - *upāsana*", says *Tāpanīyopaniṣad* (*Nṛ. U. Tā. U. 5*) and according to *Praśnopaniṣad*, "*Sakāma* - the one with desire - *upāsaka* gains the *Brahmaloka* and thereafter the *kramamukti* - liberation at the end of *kalpa* after gaining self-knowledge from *Hiraṇyagarbha* (*Pr. U. 5-5*). *Brahmasūtra* also shows this fact (*Br. Sū. 4-3-15*). The *Praṇavopāsana* - *upāsana* of *Om* - is generally about *nirguṇa*

only. At times it pertains to *saguṇa* also. The *Upaniṣads* like *Praśna*, *Kaṭha* etc. speak about these. To conclude, the *nirguṇopāsaka* gains the *Brahmajñāna* here at the time of death, or in *Brahmaloka*.

Ātma-gītā also explains in the following passage that the person incapable of taking to the inquiry should practise *upāsana* of *ātmā*:

"Even if unable to gain *aparokṣa jñāna*, one should meditate on me (*ātmā*) without entertaining any doubts to this effect. After a sufficiently long period certainly I (*ātmā*) do get revealed. Excavation is the means of recovering the buried treasure, so is this meditation, a means to attain 'me'. Having thrown aside the stone of physical body by the spade of intellect, the field called mind should be dug to seize the treasure of *ātmā*. Even in the absence of experience true to the nature of *ātmā*, one must meditate that 'I am Brahman'. If through meditation one can identify oneself with the false deities different from oneself, then what to speak of ever-existent Brahman identical with oneself? Who else can be the animal other than the person who does not meditate in spite of seeing the daily wearing out of 'I' notion in the not-self by meditation?"

By such meditation discovering *ātmā* to be non-dual Brahman, the person becomes the immortal Brahman here itself while living. The one who thoroughly reflects on this *Dhyānadīpa*, having got freed from all doubts, constantly meditates on Brahman.

CHAPTER 10. *NĀṬAKADĪPA* - THE THEATRE LAMP

SUPERIMPOSITION AND NEGATION

The non-dual and absolute *ānanda Paramātmā*, who alone was there before the Creation, having HIMSELF become the *jagat* by HIS own *māyā*, entered into it in the form of *jīva*. He becomes the deity when entered into the exalted embodiments like Viṣṇu, Śiva, Indra etc. and becomes mortal in the lower bodies like those of human beings, animals, birds etc. The difference of superiority and inferiority in the Creation is due to varied types of bodies. *Ātmā* is free from these distinctions. The *jagat* is superimposed on *ātmā*. By the invocation of *Īśvara* in many lives, the *jīva* evinces interest in the self-inquiry. After the destruction of *māyā* by self-knowledge, *Paramātmā* alone remains. This in itself negates the earlier status of *jīva* and *jagat*. The non-dual absolute *ānanda*, the

Paramātmā, appearing falsely to be dead and sorrowful, is bondage. The same *Paramātmā* abiding in *svarūpa* - the real nature - is liberation. Bondage is due to lack of self-inquiry. It is eliminated by self-inquiry only. Therefore the true nature of *jīva* and *Paramātmā* has to be inquired into, until the knowledge of their identity is gained.

The *jīva* who poses as *kartā* - the doer - is none other than the *ahaṅkāra* endowed with *cidābhāsa*, who mistakes the embodiment as "I". Its instrument is *manah* - mind - which is a part of *antaḥkaraṇa*. The mind has two basic *vṛttis* called *aham* and *idam*. The *aham vṛtti* is introvert and it objectifies the *kartā*, whereas the *idam vṛtti* being extrovert, objectifies the external objects. The smell, taste, form, touch and sound are the different types of *idam vṛttis*. The five sense organs present the experiences of five sense objects distinctly.

ILLUSTRATION OF THEATRE LAMP

The *cidātmā*, who simultaneously illumines the *kartā* (the *jīva*), *kriyā* (the *aham* and *idam vṛttis*), and the five mutually distinct sense objects, is called *sākṣī* in Vedānta. The *sākṣī cidātmā* without undergoing any changes on its part like the lamp in the dance theatre, simultaneously illumines "I see the form, I hear the sound, I smell, I taste, I touch", which constitute the various triads such as seer, sight, seen. (This illustration refers to a private dance theatre of a king in olden days which was being lit by only one big oil lamp. Besides the king, the spectators used to be the royal family members and only a few special invitees like ministers. The reactions to the good or bad dance performance could be seen only on the face of the king. Others abstained from the expression of such a reaction because of protocol and to maintain respect for the king. The theatre lamp illumines uniformly the king, the master; spectators; and the dancer. Even in the absence of all these persons the lamp continues to illumine the theatre. Similarly *sākṣī* illumines the *ahaṅkāra*, *buddhi* - intellect - and the sense objects. During sleep or swoon etc., it continues to illumine their absence as before. While the *kūṭastha sākṣī* incessantly illumines as self-luminous knowledge principle, the *buddhi* gets illumined by it, and it modifies to take (in a coded manner) the form of sense objects. In this particular illustration *ahaṅkāra* itself is the king; the sense objects are the spectators; *buddhi* is the dancer; the senses form the orchestra; and the illuminator of all, the *sākṣī*, is the lamp.

REAL NATURE OF SĀKṢĪ WHO IS FREE FROM TIME AND SPACE

Like the lamp rooted in its place illumines all around, the *sākṣī* without any changes in itself, illumines all the things inside and outside.

The division of inside and outside is with respect to the gross body and not in *sākṣī*. *Ahaṅkāra* is inside the body and the sense objects are outside. The *buddhi* abiding in the body repeatedly goes outside through the sense organs to perceive the sense objects. The quick modifications of the *buddhi* which is illumined by *sākṣī*, are superimposed falsely on the very *sākṣī*. Consider a thin beam of sunlight in a room through a small hole in the wall or a window slit. When you briskly keep moving your hands in that beam of light, it appears as if the light itself is moving. Similarly the same *sākṣī* without ever moving outside and inside, appears as though doing it in conformity with those modifications of *buddhi*. The places inside and outside belong to *buddhi* and not to *sākṣī ātmā*. In the state where the *sākṣī* is appreciated to be present in the total absence of all activities of *buddhi* and the senses, it exists in its true nature. In fact *sākṣī* is independent of place, because it is the very basis of the entire Creation including the space and time. In fact, to call it all pervasive is misleading; it is a false statement. However, it is used because it is present in all the places inside and outside as projected by the *buddhi* and even before the space comes into existence. The status of being *sākṣī* is also false because whatever things that are projected falsely by *buddhi* get illumined in its presence of their own and not by any act on its part. *Sākṣī* is not an object of either *buddhi* or speech and so it cannot be known as an object through the senses or the mind. It remains on its own as the ultimate truth in *sarvagrahopasaṃśānti* - the state where the cognition of *dṛśya* (all cognisable things) which are false, ceases. Being the self-luminous knowledge principle, it does not need any *pramāṇa* for its knowledge. To know it to be so, if necessary one can learn Vedānta through the teachings of a competent *guru*. If *sarvagrahatyāga* - giving up of the cognition of the entire *dṛśya* - is not possible, then seek refuge in the *buddhi* and appreciate therein the *sākṣī ātmā* with reference to it, as the very illuminator of all that is projected inside or outside by *buddhi* including itself.

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